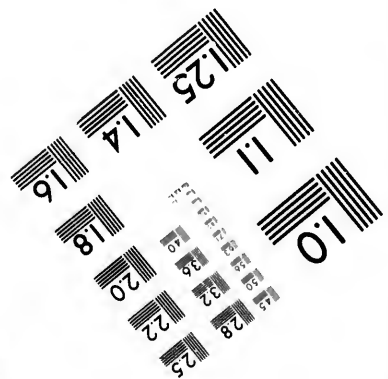
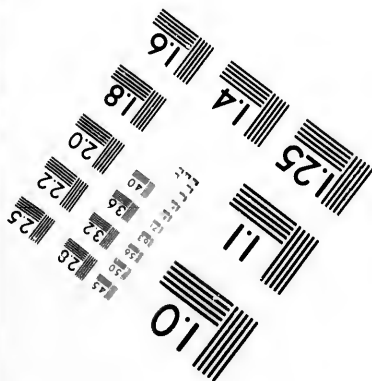
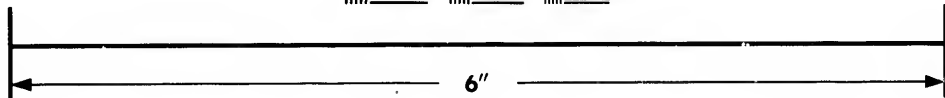
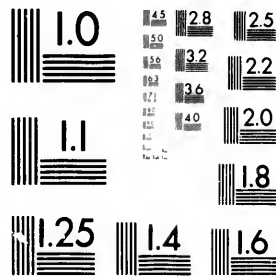


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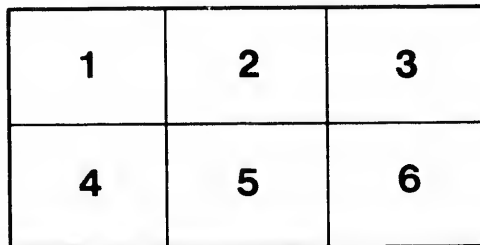
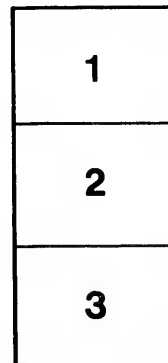
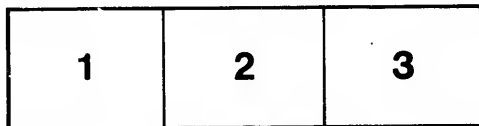
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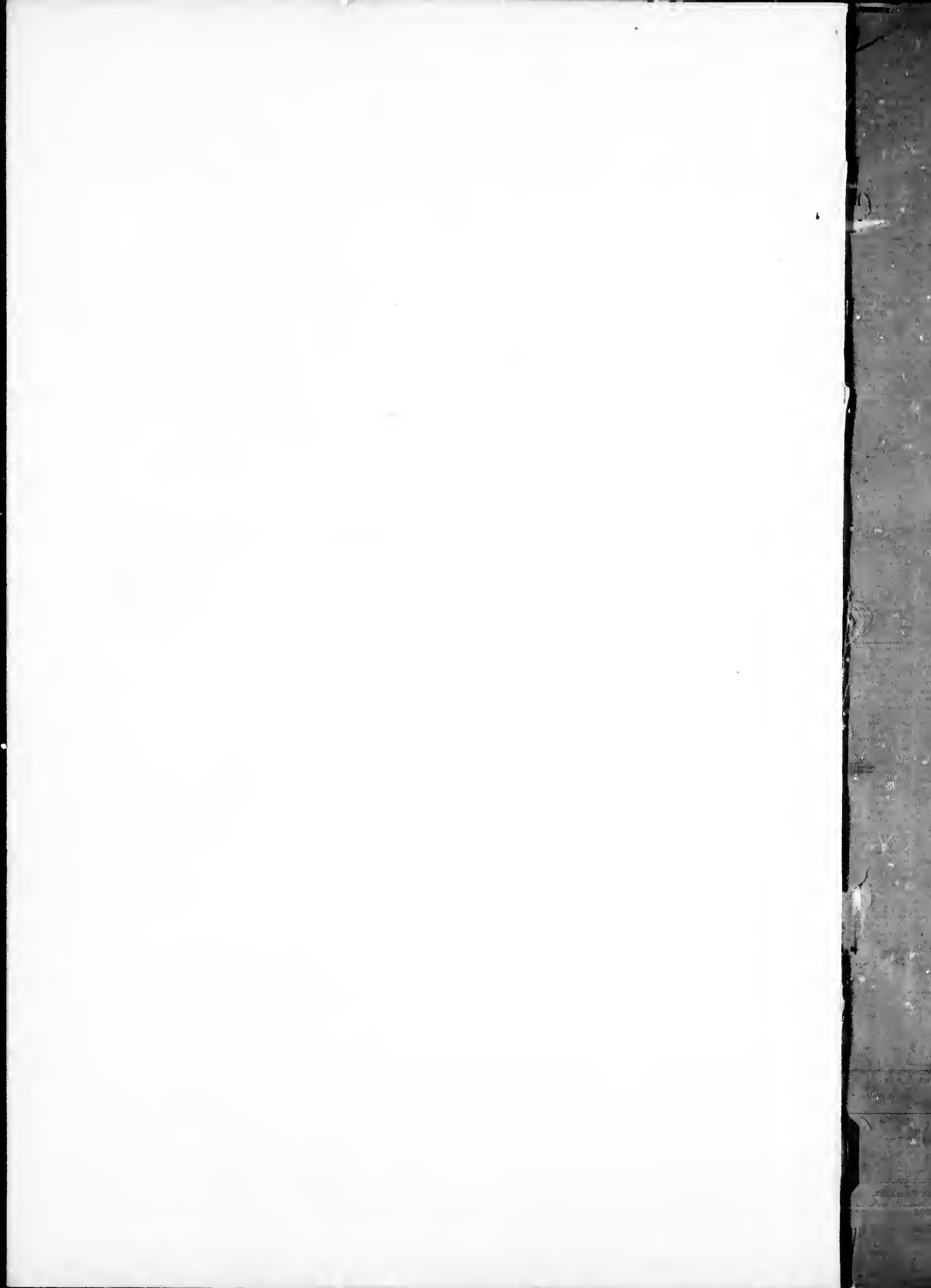
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MIS-READINGS.

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MIS-READINGS
OF
HOLY SCRIPTURE.

by
The Right Reverend M. J. Kingston, D.D.
Bishop of Fredericton.

FREDERICTON:
Church Book Store.
1889.

1889
(48)

NOTICE.

These papers appeared in a periodical called "The Kingston Deanery Magazine," published at Sussex, in New Brunswick, in the Diocese of Fredericton. They are republished by request of some who have thought they would be useful in a more permanent form.



MIS-READINGS OF SCRIPTURE.

I.

IT is a fact, and perhaps a curious fact, that many men who are quite destitute of any musical talent whatever yet have very melodious voices and have the gift of reading well in public. At first perhaps it might be thought that there would be some intimate connection between the two gifts; but experience has often shown that a musical voice with capacity for beautiful intonation, and for reading with attractive excellence, may be combined with inability to distinguish between a popular jig tune and the stately "Old Hundredth." Many laymen, therefore, who are by nature incapacitated from doing Church work in a choir by singing, may yet do good service with their voice by reading the Lessons.

Here, however, difficulties will arise; for sometimes the reading is marred by nervous timidity, sometimes by bold self-confidence, sometimes by defective articulation, sometimes by ignorance of the meaning of a passage. These difficulties may be met in various ways. A teacher of elocution may correct the pronunciation of articulate sound; nervous timidity may be overcome by prayer and perseverance; bold self-confidence had better be dealt with by the playful

severity of friendly criticism; but for ignorance there should be no room, as indeed there is no excuse. There should be some previous study of the Lesson, and this would, in most cases, lead to the correct reading of many mis-read passages. Still there are many passages, or words, or phrases, which escape observation from their familiarity, when a hint would set the readers right; and it is to give some such hints that these papers are undertaken.

But it must not be thought that only laymen make mistakes in reading, or read badly; the clergy too often err in this respect also; so that the hints may be useful over a wide area. We have heard a very devout and devoted clergyman mar his usefulness by bad reading of God's Word. He would growl out the Lesson as if it were printed in characters with which he was not familiar, in a language which he did not understand; instead of its being the most important part of his duty, with a living teaching for each soul that listened to him.

Year after year have we heard the same minister make the same mistake on the same day. Lucky is it for him and his hearers that the New Lectionary has taken one such passage out of his reach. In the first Evening Lesson for S. Matthew's Day, before the change was made, he constantly fell into the same bungle, giving a most uncertain sound. In describing the concluding part of the potter's work the wise man (Ecclesiasticus xxxviii. 30) has "he applieth himself to *lead* it over." Now the learned man (for

he was learned) saw at a glance that the word in italics had a double pronunciation, which we may represent by *leed* and *led*. The former is to guide, or conduct; the latter is the name of a metal. Which is the meaning here? The poor man would read the rest of the chapter with good elocution and pleasant emphasis until he came face to face with these words, when he would give both pronunciations, and invariably end with the wrong. "He applieth himself to *leed*, to .. to .. *led*, he applieth himself to *leed* it over." What meaning he attached to the words it is impossible to say; but the translators intended to say that the potter *glazed* his work with a preparation of the mineral lead. The Greek original is "he will apply his heart to finish the *chrism*." Theophilus of Antioch, in the second century, with reference probably to the rite of Confirmation, refers to this use of chrism. "What work (says he) has either ornament or beauty, unless it have chrism applied and be burished? And are you unwilling to be anointed with the oil of GOD?"

Some mis-readings, however, are more startling than this. One clergyman, resplendent in a Doctor's hood, was wont at times to puzzle his hearers with strange utterances. A favorite pronunciation of his was to utter the word "Libertines" (Acts vi. 9) as four syllables, "Li-ber-ti-nes," instead of three.

The final *e*, which was retained in old spelling, but not pronounced, and has not been omitted in some words, has proved a trap to the unwary. It has been

our lot to hear the full-bodied voice of a high-placed Ecclesiastic roll down a Cathedral the illiterate mistake of reading "Urbanè" (Romans xvi. 9) as if it were a woman's name, instead of the not unusual Urban.

The next letter in the alphabet is sometimes troublesome to hearer and reader. It must be remembered that in many words the letter *f* was pronounced with a dull pronunciation like the letter *v*; as is common in the West of England to this day. About 1540 a phonetic scribe attached to Salisbury Cathedral wrote of a "vollen ash," meaning the *windfall* of a fallen ash tree, or one that had been blown down. In common books the spelling has been altered in some words, but in the Bible the old spelling retains its position. For example, the word phial is now commonly spelt and pronounced *vial*. But how few persons seem to realize that in the words "press-fat," "wine-fat," the vessel now known as a *vat* is intended? When as a sign of great plenty it is said that "the fats should overflow" (Joel ii. 24, iii. 13), the pronunciation should be such as would convey to modern ears that the *vats* would be insufficient to contain the unusual yield of wine and oil. Similarly, when "fitches" are spoken of, why should the reader be ignorant that the common English plants *vetches* were intended? The Romans had no special symbol or letter to denote our soft consonant *v*, and the Emperor Claudius endeavoured to introduce an inverted F (𐌶) to supply its place. The innovation did not find ac-

ceptance, and it is only found in inscriptions during the reign of its author. With us the *f* often remains and is pronounced like *v*. For an interesting example of a change of the letter *p* into *v*, we may note the word pavilion, which is used seven times in the Bible. This word comes from papilio, a butterfly.

There are other words where the old spelling has been retained, and the old pronunciation has been forgotten. For example, when the term "plat of ground" (II. Kings ix. 26) is spoken of, almost all readers pronounce the word as we now pronounce *plait*, and the hearers are perplexed. But the common pronunciation of the word has caused the spelling to be altered, and in modern vocabularies it appears as "plot." It should then be read "*plot* of ground."

In the same way constant use has abbreviated the word "marishes" into *marshes*. (Ezekiel xlvii. 11.) He, therefore, that reads the First Lesson in the morning of September 13 should pronounce the word as modern usage demands, for who would know what a "marish" was?

The Queen's Printers are still pleased to spell "rearward" in the ancient manner, "rereward." This spelling was unknown to a worthy reader, who was further perplexed by his natural enemy the printer, who had divided the word unnaturally "re-reward." The poor reader, after one or two attempts to persuade himself that the printer had made a mistake and had repeated the *re* once too often, and the word, after all, was only *reward*, clearly

determined to throw the whole blame on the printer and read the unknown word just as it was printed ; so he said manfully, "your re-re-ward."

The unnatural division of a word is often puzzling to a person taken unawares. A clever old lady was once perplexed by what she regarded and pronounced as a French word adopted into our language, "pothouse;" it proved to be the not unknown English word "pot-house." On one side of a sign of an English inn there was painted HOPP, on the other OLES. Some learned antiquaries on the search for wonders were much struck with this and discussed its meaning. After some valuable suggestions as to the meaning of the word, a passing yokel said, "We calls it 'the hop poles.'"

A little forethought would in most of the foregoing instances have prevented the mistake in reading. The error might have been obviated by the slight care of looking over the lesson beforehand,

II.

THERE can be little doubt that the Bible is the hardest book in the world to read properly. It therefore demands, if but for this reason only, all the more attention at the hands of those who attempt to read it in public. The difficulty of reading it arises, no doubt, in part from the character of the book itself, in part from the archaic language of much of the authorized version. There is a necessary awe and reverence connected with the Book of books, which naturally oppress the conscientious reader with a nervous sense of responsibility attaching to his office. There is, however, some little difficulty about the use of obsolete words; and some difficulty about the obscure meaning of whole passages. It is the same as ever about God's word. When in the Temple on the Tuesday in Holy Week, God's word was revealed by a voice to our Blessed Lord, "the people that stood by said that it thundered; others said an angel spake to Him." Our Lord knew what the voice said. So it is now; the careless curious people hear and read God's word, and it seems like a noise in the dark, a matter of interest and perhaps curiosity, but without much special meaning—"it thundered"—others again with reverent mind recognize a voice from Heaven articulate with meaning, but do

not understand. Some there are that hear and receive and understand the message. Every reader of the Bible in public should endeavour that if his hearers are not of the last named class the fault does not lie at his own door.

The value of good reading may be emphasized by the following anecdote of John Bright, who was renowned for his power of elocution. One of his colleagues asked him if he could account for his proficiency in this respect. He said he could only think of one thing, and that was the manner in which his mother used to read the Bible. She was accustomed to read it aloud to her children, who were so fascinated by her reading that they strove to imitate her manner and articulation.

Before we pass on to consider some other points which are apt to mislead, some further remarks may be made about printers' errors. One Bible is known as the "printers' Bible" because of a remarkable misprint in the cxixth Psalm, 161st verse, which read "*Printers* have persecuted me without a cause." It may be that it represents a grim irony of the compositor who recognized how he had persecuted the poor authors and readers; or it may have been an unintentional slip. Be this as it may, while printing has increased knowledge, it has occasionally stereotyped error.

There is one advantage now-a-days; the long *s* has dropped out of fashion, and almost all the Bibles in our Churches have the modern printing, so that no

warning in that respect is necessary. But a few years back we heard a layman read without misgiving on his part, though not without giving pain to others, "All the people that came together to that *fight* smote their breasts." (Luke xxiii. 48.)

In one passage a mistake has been stereotyped which might now be remedied, though perhaps many would be astonished if not scandalized at first. The passage in S. Matt. xxiii. 24 should run "which strain *out* a gnat and swallow a camel." The misprint is due to the authorized version in 1611. Before that date Tyndall, Cramner, and Geneva all had "strain *out*." The idea is well expressed in the Homilies, "they would, as it were, nicely take a fly out of their cup, and drink down a whole camel." (Of Good Works, pt. 2.) It would help the understanding of the passage if the error were corrected.

In the extremely useful "Parallel Bible" (as it is called) the Authorized and Revised Versions are printed side by side. In the Old Testament the editor has taken great pains to mark in the margin all deviations (except in mere matters of spelling) from the real Authorized Version of 1611; in the New Testament the editor has not been so careful. We proceed to point out some errors in printing which should be taken heed to.

From some perverseness the printer or editor has been pleased to alter the word of conscious virtue, "shamefast," to the word of conscious guilt, "shamefaced"; it is hard perhaps to imagine a greater mis-

take. Thus in I. Tim. ii. 9, the printer makes S. Paul say that women "should adorn themselves with *shamefacedness*"!! To be "shamefaced" is to show conscious shame for having done wrong. The good old English "shamefast" implies the instinctive avoidance of anything unseemly; the nearest approach to its meaning is in the word "modest." In reading, therefore, the reader should be careful to pronounce as it was printed in 1611, "shamefastness."

The same verse is fruitful in traps for the reader. First the word "women" should be emphasized, as marking the first subject of the Apostle's injunctions. In verse 8 read with emphasis on the word *men*, "I will therefore that *men* pray everywhere"; that is, as the Apostle is speaking of public worship, none but men are to pray aloud in public, women are to be silent in Church. The Greek word is *men* as distinguished from, and not including, women. In verse 9 the Apostle passes on to speak of women. A little stress, therefore, should be laid on the word, as marking the new subject of the address. Then the printers have played havoc with "broided" hair, that is, "braided hair"; some Bibles have "broidered hair." Fancy embroidering the hair on the head!

Another misprint is found in some Bibles in II. Cor. xii. 2, which is not of so much importance. The true reading is "I knew a man in Christ *above* fourteen years ago," when some printers have *about*.

But worse difficulties have arisen from mistakes in punctuation, whether by omission or wrong position

of stops; and from the modern division into verses; while some have been perplexed by the italics in the authorized version. The italics for the most part mark words that have been inserted to make the full sense, there being no exact counterpart in the Greek. In reading the Bible, therefore, no stress whatever should be laid on the words in italics. The custom of showing emphasis by italicizing did not exist in 1611, when the Authorized Version was completed. In passing we may remind our readers that throughout the Old Testament small capital letters always mark the word which represents the unspeakable Name of God. For example, in Ezekiel xxxvi. 23 we read, "The heathen shall know that I am the LORD, saith the Lord GOD," where the capital letters shew that LORD and GOD both represent the Great Name of God, which some erroneously pronounce Jehovah. This is true wherever in the Old Testament either of these two words are printed in capital letters.

We have often heard young unwary readers caught in the trap by the unnatural division into verses of sentences in the Bible. An instance of this is seen in Genesis xxiii. 18, where there is not the slightest pause to be made at the end of the verse. The whole passage is of great interest to lawyers, as being part of a conveyancing deed, nearly four thousand years old. The division of the verse with a capital letter beginning the next verse has proved a snare to many a careless reader. Similarly little pause should be made at the end of the 52nd verse of S. Matthew

xxvii. The rising of the saints and their coming out of their graves both took place "*after* the Lord's Resurrection"—Though "the rocks rent and the graves were opened" at the moment of His death. Perhaps the best way to read this passage would be to place a full stop in the middle of verse 52: after this manner—At His death "the earth did quake, and the rocks rent, and the graves were opened. And many bodies of the Saints which slept arose, and came out of their graves *after* His resurrection." The other division, as we know, has perplexed many faithful souls, who thought the passage at variance with S. Paul's statement that our Blessed Lord was "*the first fruits* of them that slept"; whereas indeed the same truth is enunciated in both passages.

One other instance of the snare of this verse division will suffice to set readers on their guard. This time it shall be an instance where much too often the sense is carried on from one verse to another, instead of a full stop being made at the end of a verse. Reference is made to Hebrew xiii. 7. At the end of this verse some printers have placed a comma, leading the sense on to the next verse; others have a semicolon, and generally a colon. But of late we are thankful to see a full stop has been adopted in most editions. The mistake has arisen from two causes; first, the misunderstanding the words "end of their conversation," and secondly, the absence of any verb or copula in the next verse. The whole passage reads thus: "Remember them which have the rule over

you, who have spoken unto you the word of God; whose faith follow considering the end of their conversation. JESUS CHRIST [is] the same yesterday, and to-day, and forever: be not carried about with divers and strange doctrines." Some editions have a comma after *conversation* as if our Blessed Lord were the end or object of their manner of life. This is a most popular error with devout but inaccurate minds. It has been cut as a text upon tombstones, and has been enlarged upon in sermons. But a glance at the original Greek would have shown such a meaning to have been impossible. The Apostle (for it can be no less) calls upon the Hebrew Christians to consider or remember how their teachers sealed their faith in their death. The Epistle was written after the martyrdom of S. James, the *brother* or relation of our Lord, who had presided over the church in Jerusalem. The Apostle points to this in the words "considering the end of their conversation," which means nothing more nor less than "the issue (or end) of their life," in other words, their death. The Revised Version has "considering the issue of their life imitate their faith." It is very much to be wished that the little word *is* could be introduced in its proper place in verse 8. John Wesley in his useful commentary on the New Testament introduced it, the revisors have introduced it, and it is necessary to make sense. The verse is really the beginning of a new paragraph, and gives point to the following exhortation. Your master is ever the same, do not you therefore allow your

doctrine to vary. "JESUS CHRIST is the same yesterday, and to-day, and forever: don't you his disciples be carried about with divers and strange doctrines."

We have no more space to consider the question of punctuation; it must be left to the next paper to consider the matter further.

III.

THE ancient custom of writing words without much (if any) division between them, and without any punctuation, must have been a help to good reading. None then would have dared to have read in public without reading over the passage beforehand. But English requires some little help, as there are too few inflections of words; and stops and paragraphs have helped to make reading an easy matter. At the same time stops wrongly placed confuse the meaning so much that in legal documents, as a rule, stops are avoided as much as possible. To a public reader of Scripture we must say over and over again, read the lesson over beforehand, if possible to another, and let him tell you what meaning he attaches to your reading. The man who read "they found Mary and Joseph and the Babe, lying in a manger," (S. Luke ii. 16), would have benefited by a previous criticism that a manger was scant room for three: and the repartee, "that was the miracle of it," would have been ruled out of place. Some instances of erroneous punctuation will be noticed before we pass on to consider some passages where lack of punctuation (perhaps necessary) has proved fatal to some even careful readers.

The parable of the seed growing secretly, which is

peculiar to the Gospel of S. Mark (S. Mark iv. 26), will afford an instance of what is probably a case of wrong punctuation. The parable is that the seed is committed to the ground, and when that is done the sower does no more, he leaves it alone. The business of the sower and the world at large goes on the same as ever, and the seed grows without any further effort on the man's part. If the parable be read as punctuated the meaning is much obscured — "As if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should grow up he knoweth not how. For the earth bringeth forth fruit of herself." This implies an anxious care on the part of the man to find out how the seed grows; he is represented as constantly breaking his sleep, that he may go and see how the growth is advancing. Now a slight alteration in the punctuation alters this and must commend itself at once to all. "As if he . . . should sleep and rise, night and day"; that is, sleep by night, and rise by day, as is his usual custom, taking no further care for the growth of the seed; the reason of his confidence being given, "for the earth bringeth forth fruit *of herself*," automatically without man's interference.

In another passage a strange controversy has arisen about the position of a comma, upon which we will not enter more than to say that there can be but little real doubt that the true punctuation of the passage in question is as follows: "This man having offered one sacrifice for sins for ever, sat down." (Heb. x. 12.)

The "one sacrifice for sins for ever" is that sacrifice the efficiency and application of which lasts on to the end, till all need of atonement shall have passed away. Some copies have the comma after "sins," making it "for ever sat down." The passage occurs in the Epistle for Good Friday in the Prayer Book. In modern Cambridge editions of the Prayer Book it is properly printed; in those with the Oxford imprint the error has not been corrected, and it is advisable to alter it with a pen and ink lest readers should be led astray.

Only two more instances of erroneous punctuation will be given as specimens. In II. Kings viii. 13 the comma after *what* is clearly a mistake and destroys the point of question and answer. Instead of "But what, is thy servant a dog, that he should do this great thing?" read the passage thus, "But what is thy servant, a dog, that he should do this great thing?" that is, "what am I, servant as I am, that I should do this?" Then Elisha answers in effect, "Dog though you are, the LORD destines you to be king."

Next, in Acts xxii. 6, the comma should be struck out after *noon* and placed after *Damascus*: "Was come nigh unto Damascus, about noon suddenly there shone from Heaven a great light:" though it was *noon* the glory of an Eastern Sun was paled before the brilliancy of the heavenly light.

We will now furnish some instances of texts where the general omission of any punctuation has caused a false meaning to be attached to the passage. Some-

times indeed the absence of stops is almost necessitated by the grammatical construction of the sentence, and in such cases a little previous care is necessary to prevent mistakes being incurred. For example, the unprepared reader will probably be perplexed by the commencement of the twenty-fourth chapter of the Book of Job: "Why, seeing times are not hidden from the Almighty, do they that know Him not see His days?" Now at first there is some doubt as to whether the negation *not* belongs to *know*, or *see*. Is the meaning "Why do they, that know not GOD, see His days?" or "Why do not they, that know Him, see His days?" Directly the two are placed thus in contrast it is seen that the latter is the true meaning. If therefore the reader had done as we must insist he should have done, viz., read the lesson over beforehand, there would have been no hesitancy. Perhaps the passage might be punctuated with pen and ink as follows, and then there would be no mistake, if the reader were unprepared: "Why, seeing times are not hidden from the Almighty, do they, that know Him, not see His days?"

The next instance is one which perhaps will affect the clergy very much more than the laity. It is one which has this peculiarity that the printers of the Prayer Book have introduced a stop in the passage which has made almost every clergyman every Sunday make a mistake in reading. In reading the Second Commandment a pause should be made after the word *generation*; the words "unto the third and fourth

generation" should be read as in a parenthesis. The comma placed after *children* in the Prayer Book has confused matters a great deal, and it seems to be due to a misprint in the Great Prayer Book of 1636, in which all the alterations of 1661 were marked, from which the sealed books were all printed. If there be a comma printed after *children* there should be another after *generation*. Let us try to persuade our clergy to read thus: "Visit the sins of the fathers upon the children (unto the third and fourth generation) of them that hate Me." How rarely amongst our Bishops, priests, deacons or lay readers do we hear this division of the words! Still when attention has been drawn to it there can be no doubt about the true manner of reading.

Next attention must be drawn to a passage which has suffered very much from careless readers. We have heard men really thoughtful and learned turn by a wrong pause a statement of S. John into what is a shocking profanity, as if it were the wildest Calvinism: and we have been assured that our experience is not unique. It occurs in the Epistle for the First Sunday after Easter, and to prevent mistakes it would be well to mark with commas the true sequence of words. Great pain has been given by reading thus (I. S. John v. 10), "He that believeth not, GOD hath made him a liar" — which is shocking to any pious mind. A little care beforehand, a short glance at the Greek, would show at once that the true way to read the text is, "He, that believeth not GOD, hath made

Him a liar;" that is, if we do not believe what GOD says, it is as much as if we professed that the GOD of truth could be a liar. It is earnestly to be hoped that none of our readers will ever make this terrible mistake of reading,

These examples may for the present be sufficient to show that readers had better not trust to the punctuation to help them, but had better read the lesson over beforehand. Other examples will occur under other divisions of the papers. But before we pass on a word perhaps may be said by way of hint upon articulation and pronunciation.

The first great rule is, pronounce every consonant sharply and clearly, and do not introduce consonants which are not printed. We have heard, "This was made a statue for Israel and a law of the GOD of Jacob" (Psalm lxxxi. 4). Here a *t* was left out in *statute*, and by law of equipoise perchance an *r* was inserted before *of*. We have heard also a preacher of no mean powers, a Cathedral dignitary, spoil a striking anecdote in his sermon by saying "He stood like a statute:" emphatic but impossible. "Victoria rour Queen" is not unusual; "draw rout, we saw rit with our eyes; Aquila rand Priscilla" offend our ears not seldom. Similarly this is specially to be observed in composite words. Careless readers and speakers often say, o-ffenders, o-ffences, e-nable, o-blation, and the like; where it should be of-fenders, en-able, ob-lation, and so forth. There is one word so sacred and blessed to us that it should be most

carefully pronounced: but it is necessary to mention that to re-deem would mean to think over again (if it means anything), whereas red-eem means to buy back. Then how painful it is to hear the name of the Heavenly city called Jeroozalum: who would believe that Jeroozalum meant "Vision of peace?" There is one word to which attention may be drawn, as the spelling remains the same in the Bible though it has varied in other English writings to suit the pronunciation: it is the word "hough." The combination of letters "ough" is very difficult to pronounce properly. How charming is it to hear a real Irishman pronounce "Lough," or "slough;" the Scotch "Loch" is not nearly so interesting, but is nearer the pronunciation of the word "hough." In Joshua xi. 6 (see also II. Sam. viii. 4) the reader should pronounce as if it were printed, "Thou shalt *hock* their horses," that is, hamstring them.

This pronunciation could not have been known to the Revisers of the Old Testament: if it had been they could not have been guilty of such an unmelodious combination as they have introduced in Genesis xlix. 6, "They houghed an ox." It reminds one of the cry heard in a chop house in the city of London. A waiter was shouting orders for soup down the lift, and he said, "One hox, two mocks, a pea and a bully." It is impossible to suppose that the Revisers of 1611 could have tolerated "they hocked an ox."

Similarly the word "hale" (in S. Luke xii. 58 and Acts viii. 3) is generally spelt *haul* now, and should

be so pronounced. The broader pronunciation of the letter *a* reminds us of the word "staves," the plural of "staff." This should be distinguished from the plural of *stave*; for though staff and stave were originally one and the same word, yet difference of pronunciation has here followed difference of meaning, and a similar distinction should be made in the plural. Just as *stave* and *cave* are pronounced alike, so are their plurals, *staves* and *caves*. So again, *calf* and *staff* are pronounced nearly alike, as are their plurals, *calves* and *staves*. (See I. Sam. xvii. 43, S. Matthew x. 10, xxvi. 47, etc.)

Again, *goodman* is a word the use of which has quite gone out, and so the pronunciation has been lost. It is generally read as if it was two words, "the good man of the house." In ancient days the master of a house was called goodman, as the mistress was called goodwife: and just as in *goodwife* the accent was so strong on the first syllable that it became shortened into Goody (e. g., Goody Twoshoes), so in *goodman* the accent is strong on the first syllable just as it is in *woodman*. (See Prov. vii. 19, S. Matthew xx. 11, xxiv. 43, S. Mark xiv. 14, S. Luke xii. 39, xxii. 11.) The word, goodman, in this sense is not unusual in Shakespeare.

IV.

IN the English language the pronouns are often difficult to manage, and have to be treated with much consideration in reading or writing. If any one doubts this, let him try to write a letter of twenty lines in the third person. "He wishes him to send his horse to him soon" is vague. More intelligible, but less correct, is the language of the irate washerwoman: "Mrs. Jessop presents her compliments to Mr. Simmonds, and, sir, I think you have behaved shameful." Then, with respect to reading, if any one doubts it, let him go and listen to a well-known clergyman, who is well learned, but unduly exalts unemphatic pronouns at the expense of longer and more important words, which he snubs undeservedly. The result is that his reading is not smooth and pleasant to understand, but it is rather jerky, and like driving over a Corduroy road* without sods having been put over the logs. The worst of it is that a false emphasis on a pronoun often turns a sentence into grotesque nonsense. The well-known and time-

*A corduroy road is a road made over a swamp by putting trunks of trees side by side. Earth, and sods of grass, are generally spread over to correct the inequalities. Where this is not done the jolting to the carriage is very unpleasant.

honored mistake which is handed down with delight from school-boy to school-fellow must here be spoken of, because all our readers will be expecting it, and it will be well to get it over. The request of the old prophet at Bethel to his sons, and their fulfilment of it (I. Kings xiii. 27), is said to have been so mangled by an inattentive reader as to produce a startling result: "Saddle ME, the ass. And they saddled HIM." Here the false accent introduces a folly, which must be carefully avoided.

Luther said that much of the theology of the Scriptures lay in the pronouns. There is a great deal of truth in this, and as there is truth in it, we must be as careful as possible to give due emphasis where it is required, and as carefully avoid undue emphasis where it is undesirable. To give an example: How seldom is there much importance attached to the reading of the verse in S. John's gospel (xii. 41), "These things spake Esaias, when he saw his glory, and spake of him." And yet in this verse is contained a wonderful proof that S. John is witnessing to our Lord's divinity; and it should be read in such a manner as would draw the attention of the hearers to the verse and emphasize its testimony to our Lord's pre-existence and divinity. "These things spake Esaias when he saw His glory, and spake of HIM." S. John here tells us that the glory manifested to Isaiah in his great vision (Isaiah vi.) was the glory of that same Jesus who had been doing so many miracles before the eyes of the Jews. He therefore

existed seven hundred years before. But if we turn to the vision of Isaiah we find that the person whose glory is manifested to the prophet is no less a person than One to whom the incommunicable Name of GOD is applied; therefore the Person whose glory was seen by Isaiah was Himself very and eternal GOD. Hence the text in S. John is of the utmost importance, and has been used effectively by Bishop Pearson in his great work upon the Creed. It would seem well to draw attention to it as much as possible in reading by a slight but prominent emphasis upon the two words *His* and *Him*.

An important point to be remarked about pronouns is that where the nominative of the pronoun is expressed in the original it is invariably emphatic, and the corresponding pronoun in English should be emphasized. Here of course is a difficulty to those to whom the original is a sealed book; but a few such passages will be given by way of samples.

One of the most important occurs first in order in the Gospel of S. Matthew. When the angel instructed S. Joseph what to call the Holy Child (S. Matthew i. 21), he said, "Thou shalt call his name JESUS, for he shall save his people from their sins." Here the nominative, "HE shall save," is as emphatic as it is possible to be; it is emphatic in the original from its position, and from the fact of its being expressed. It would have been better if it could have been translated "He Himself" (and no other), but in reading it would be almost impossible to put too much stress

on the HE: it was the first revelation of the immediate nearness of the Saviour. The Revisers of 1881 knew this and have striven to represent it; but they fail as they often do in their English, and here rather unaccountably in their scholarship. They have rendered it, "For it is he that shall save." This proposed correction takes for granted that there would be a Saviour, which the original Greek does not; it is therefore an error of scholarship. In S. Luke xxiv. 21 we have the Greek for the English "it is he that shall," which contains four words, to the one simple pronoun in this passage of S. Matthew. We have also the same Greek phrase in S. Matthew xi. 14, so that it cannot be said S. Matthew did not fully know the Greek usage when he wished to employ it. It is simply, He Himself and no other shall save His people. Hitherto there had doubtless been saviours, who had saved the people from their enemies. Such were called saviours (Nehemiah ix. 27, II. Kings xiii. 5); but these were simply instruments in a higher hand—GOD saved Israel by others. But now all this is changed. GOD Himself is to save His people from their worst of enemies, their sins. Remark, too, this is implied in the glorious name Jesus. This means Saviour, but it means more. The original bearer of the name was the lieutenant of Moses, and was sent with other spies to search out the land. He then bore the name Oshea, which means Saviour. But the young man was proud of his master Moses, and it may be that his position elated him; at all events

as he went to spy out the land Moses changed his name that he might have a continual reminder that his own strength or wisdom was powerless to save, but that it was GOD who saved by his means, and he called him Jehoshua, that is, "JEHOVAH shall save." This name was afterwards contracted to Joshua, and when, two hundred years before Christ, the Hebrew was translated into Greek, the Hebrew form was softened into the Greek Jesus. The name therefore means "Jehovah Saviour," and the angel points out how appropriate the name was to the Holy Child, "For He Himself shall save His people *from their sins.*" We must be pardoned for this long explanation of this glorious text; the desire was to attract attention to it that it may be read properly.

Another important passage occurs in one of S. Paul's Epistles (I. Cor. vii. 40). It is important because it has been generally misunderstood: and its misinterpretation has given rise to some discomfort. We once heard the sad remark from a layman, "It is a pity that S. Paul said 'I *think* I have the Spirit,' as few would be certain, if he were doubtful himself." Now if this passage had not been read with a false emphasis on the verb *think*, this layman probably would not have been led into this mistake. The truth is the whole chapter abounds with proof of S. Paul's inspiration; and though we must not trespass on the work of a commentator, yet a few words are necessary to point this out, so as to show the meaning and force of the saying, "I think that I have the Spirit of GOD."

We must remember then that this Epistle was written before any one of the four Gospels was committed to writing; and the Apostle in answering the questions propounded to him by the Corinthians distinguished between commands that had been left behind by our Lord Himself, and the answers which he gives under the inspiration of the Holy Spirit. On the whole question of marriage the Lord had spoken. His discourses were not as yet committed to writing, it is true, still they were treasured up in the memory of the Apostles. On such points then S. Paul can say that the one who gives the answer is "not I, but the LORD," whose word settles the question beyond all controversy. There is no distinction here then between a revelation from GOD and a private opinion of the Apostle: the distinction is between the discourse or command given on earth by our Lord Himself, and the authoritative utterance of the Apostle under inspiration.

Next we must remember that there were at Corinth many teachers, who had sprung up like toadstools directly the Apostles had left, who were striving to maximize their own importance and minimize that of the Apostle. S. Paul, therefore, at the end of his answer on the question of marriage and virginity, asserts his own claim to inspiration. He too is reputed as inspired; it is no specialty of the opposing teachers. The first nominative pronoun is emphatic, doubly emphatic; first because of its expression, and secondly because it has the word "also" so joined to

it that nothing short of some revisers' dynamite could have caused a disruption. "And *I* think also that I have the Spirit of God." There should be no stress on the verb *think*. Indeed some have thought that it should be translated, "And *I* also *am* reputed." In the second chapter of the Epistle to the Galatians, the same Greek verb in the participial form is translated (Gal. ii. 2, 6) once "were of reputation," and twice "seemed to be somewhat." The Revisers have "were of repute" or "reputed" each time, and it is thought by many that such should be the translation in this place. But we must pass on.

The next example need not detain us long. In the Second Epistle to the Corinthians (II. Cor. xii. 11) the Apostle's meaning must be brought out by emphasizing the pronouns: "I have become a fool in glorying; *ye* have compelled me; for *I* ought to have been commended of *you*."

How emphatic is the antithetical "but *I* say unto you" in the Sermon on the Mount (S. Matthew v. 22, 28, 32, etc.), marking the higher and more spiritual teaching of the Gospel.

The astonishment of the Commander at Jerusalem is also marked by the emphasis on the pronoun: "Art *thou* a Roman?" (Acts xxii. 27) where generally the emphasis is wrongly placed on *Roman*. We know from contemporary criticism that S. Paul's personal appearance was not such as at first to command respect or admiration. "His bodily presence is weak and his speech contemptible," said the

opposing false teachers (II. Cor. x. 10). The account in the curious story of S. Paul and Thecla is to the same effect: "A man small in size, bald-headed, bandy-legged, healthy, with eye-brows meeting, rather long-nosed, full of grace." This must have been written less than a century after the death of the Apostle. S. Chrysostom also mentions (in the fourth century) that S. Paul was "a three cubit man," meaning small in stature. The officer in command, therefore, asked in surprise, judging, from a soldier's point of view, of a man by his muscles, "Tell me, art *thou* a Roman?"

On the other hand the question the same officer had asked a little previously is often mis-read by a false emphasis on the pronoun: "Canst thou speak *Greek*?" There is no emphasis on *thou*. The Commander implies that unless the prisoner can speak Greek (the *lingua franca* at Jerusalem) with ease and freedom, it was useless for him to attempt to speak to an angry mob. But S. Paul knew an easier way to gain silence, and he spoke in Aramaic.

V.

PRONOUNS must still occupy our attention, though enough has been said at present upon the emphatic nominative. The other variety of pronouns will now be spoken of, though we cannot so easily gather them into groups.

The first chapter of Genesis will give more than one example of ordinary misplaced emphasis. "The beast of the earth after *his* kind, and cattle after *their* kind, and everything that creepeth upon the earth after *his* kind." (Gen. i. 25.) Many readers emphasize the *his* and *their*, which they would not do if they thought a minute. For the possessive pronoun here should be passed over as lightly as possible, whatever emphasis or accent there is given being reserved for *kind*. In verse 27 the words *him* and *them* require no such stress as is often given them; indeed they require no emphasis at all.

The possessive pronoun is sometimes mangled in public reading in a sad way. The last verse of the eighteenth chapter of S. Matthew is a case in point, being hardly ever read with proper emphasis or punctuation. The wording is no doubt rather peculiar, and somewhat difficult, and this may account for

the general break-up of ordinary readers when they come upon the passage unawares. It is a great advantage, however, that the meaning is always transparent, even through the most reprehensible reading; yet it would make nonsense if there were an attempt to explain it as commonly read. The most common reading of the passage may be represented thus: "If ye from your heart, forgive not every one, HIS brother THEIR trespasses." What can "*his* brother *their* trespasses" mean read in a clause by itself in this way? While, no doubt, the passage is difficult to read properly, there is a way of meeting the difficulty if a little care be used. The words "every one his brother" must be read as in a parenthesis, and when this is done all will go smoothly. "If ye from your hearts forgive not (every one his brother) their trespasses." (S. Matthew xviii. 35.)

In reading parentheses it is well to lower the voice, and also to drop into another key, while the parenthesis lasts. This enables the hearer to recognize that it is a parenthesis, and he will listen with greater intelligence, and therefore with greater attention. S. Paul, however, in his eagerness and rapidity of thought, sometimes becomes involved in a parenthesis of considerable length, which makes his epistles very hard at times to be read properly, and all the more worthy to be read with the utmost care.

To return to our pronouns: A great source of perplexity to the unvary, and indeed sometimes also to the careful reader, is the identical spelling of the

pronoun *that* and the conjunction *that*. Over and over again does the reader (wary or unwary) puzzle his hearers by his own misapprehension of a passage he has undertaken to read. Sometimes the pronoun is made to appear as the conjunction, and *vice versa*, until the hearer is obliged to be content with a general perception of what is intended to be conveyed. Here again we would appeal to all to whom is committed the glorious privilege and the grave responsibility of reading God's Word, GOD'S WORD, in public to bend all their best energies to the work. And what a difference there is in the congregation when there is intelligent and devout reading, and when the reader growls out something as if it were in a character with which he was not familiar, in a language with which he was unacquainted. How often does a reader do his work as if he had never seen the passage before, and was trying to make out the meaning as he went along. Let such an one read the following (Rom. xiii. 11, the epistle for Advent Sunday): "And that, knowing the time, that now it is high time to awake." Let each reader ask himself what is the meaning of the first *that*. Is it merely a kind of anticipation of the second *that*, or is it a different word with a different meaning altogether? The probability is that four out of five of our readers are much perplexed as they read to tell what meaning should be given to the passage. The first *that* is a pronoun and should be emphasized, and no emphasis whatever should be placed on the next ensuing *that*, which is a conjunction.

This ambiguity is very prolific in mistakes, as our readers can always remark for themselves. Here is another difficult passage, which is indeed very hard to analyze or parse with exactitude. In the Epistle of S. James (S. James iv. 15) a verse begins, "For that ye ought to say." What does this mean? Does *for that* give the same meaning as *because*? or is the word *that* a pronoun, and do the words *for that* yield the same meaning as *instead of that*? The chances are that scholars looking at the original Greek will differ as to the meaning intended to be conveyed by the translators. It is a very curious thing that the two words occur in this passage in all the following revised translations: Tyndale, 1534; Cranmer, 1539; Geneva, 1557; Rheimes, 1582; Douay, 1609; Authorized, 1611. Wiclif, in 1380, had "Therefor that ye saye," which is a little more difficult. There can be no doubt about the meaning of the original; it is to be taken with the verse next but one preceding. "Go to, now, ye that say, to-day or to-morrow we will go, . . . *instead of saying*, If the Lord will." This is the translation of Gilbert Wakefield, in 1791. The revisers have not altered the text, where indeed a little alteration was called for, but have put "instead of your saying" into the margin. It is very puzzling indeed to say whether the authorized version means "For that (a conjunction meaning *because*) ye ought to say," or "For that (that is, *instead of that saying*) ye ought to say." Nor does it help to look at the version of Beza, which seems to have biassed our

translation, though perhaps not in this point, for his Latin is as ambiguous as our English. On the whole we incline to the opinion that the meaning intended is that the two words *for that* are to be regarded as a conjunction and to be taken as equivalent to *because*.

Another similar passage is in the mysterious saying of Hebrews v. 7: "Was heard in that he feared." Some readers have been known to pronounce these words as meaning "in the matter about which he feared," as if *that* was a pronoun. But there is no question here that it only means "because he feared." The word *that* should therefore be pronounced as lightly as possible.

It is difficult to tell beforehand what mistake may be made in reading, but the ambiguity of the word *that* often forms a snare when it might least be expected. Thus in the cry of the shipmaster some have been led into error, as we can testify: "What meanest thou, O sleeper? Arise, call upon thy God, if so be *that* God will think upon us that we perish not." (Jonah i. 6). We heard a reader wrongly emphasize the word *that*, and stoutly maintained that he was right, because "each man cried unto his god," hoping that one or other of them might help; so Jonah might succeed in calling on his God, because *that* God might be the one to help. We need not enter further upon the question than to say that no such idea is to be found in the Hebrew, and the meaning is only conjunctive—"If so be that." No emphasis, therefore, should be laid on the word *that* in this passage.

One more instance of this deceptive ambiguity must be referred to, since it is hardly ever read properly, and there can be no doubt as to its meaning. It occurs in the Epistle to the Ephesians* (Eph. iv. 9): "Now that he ascended, what is it but that he also descended first." Probably not one per cent. of readers have so emphasized the first *that* as to lead their hearers to see that S. Paul is arguing from an expression in the text that he had just cited. It would have been an immense advantage if an English word could have been introduced, as elsewhere, to make the sense plainer. It should be, "Now this phrase, *ascended*, what does it mean but that he first *descended*." The revisers have "Now this, He ascended," which is a halting step in the right direction. This use of a Greek expression is almost confined to S. Luke and S. Paul in the New Testament. Once indeed it occurs in S. Matthew and in a doubtful instance in S. Mark, though it may perhaps be the right reading. But S. Luke has the turn of speech *ten times* and S. Paul *seven times*. This is one of those little coincidences of idiom that mark the intimacy of those two great saints. When two men become great friends each readily and rapidly picks up some little peculiarity of expression which his friend is in the habit of using constantly.

In the matter of pronouns there is a difficulty in use in distinguishing between the nearer and the more remote antecedent, especially when it is the

* This is the Epistle for S. Mark's Day; and for ordination of Priests.

personal pronoun that is employed. Even in the demonstrative pronouns the distinction between *this* and *that*, *these* and *those*, often seems pedantic and archaic. It is important to remember that sometimes a pronoun is referring to a remote antecedent. It is important to remember it because sometimes an infidel will confuse and perplex a believer with some superficial and claptrap remark which may puzzle a reader at first sight. For example: "Thou through Thy Commandments hast made me wiser than mine enemies, for *they* are ever with me." (Ps. cxix. 98.) Here the word *they* refers to the more remote antecedent "Commandments," and not to the word "enemies."

In S. Luke's account of the Transfiguration, there is an instance of this which is very apposite, because the meaning is not at once apparent. "They feared when they entered into the cloud." (S. Luke ix. 34.) Here the word *they* refers to different sets of persons each time it is used, and there should be some difference of emphasis to mark this. It is not at all unusual to find this entirely overlooked. In one of Mr. Isaac Williams' beautiful sermons the text is moralized upon as if the apostles entered into the cloud and suffered from fear as the cloud passed over them. Now we do not wish to say that such moralizing is unjustifiable. We must acknowledge that it is not to be found in the text of the original. It is almost to be wished that some little variation could have been introduced into the English. The

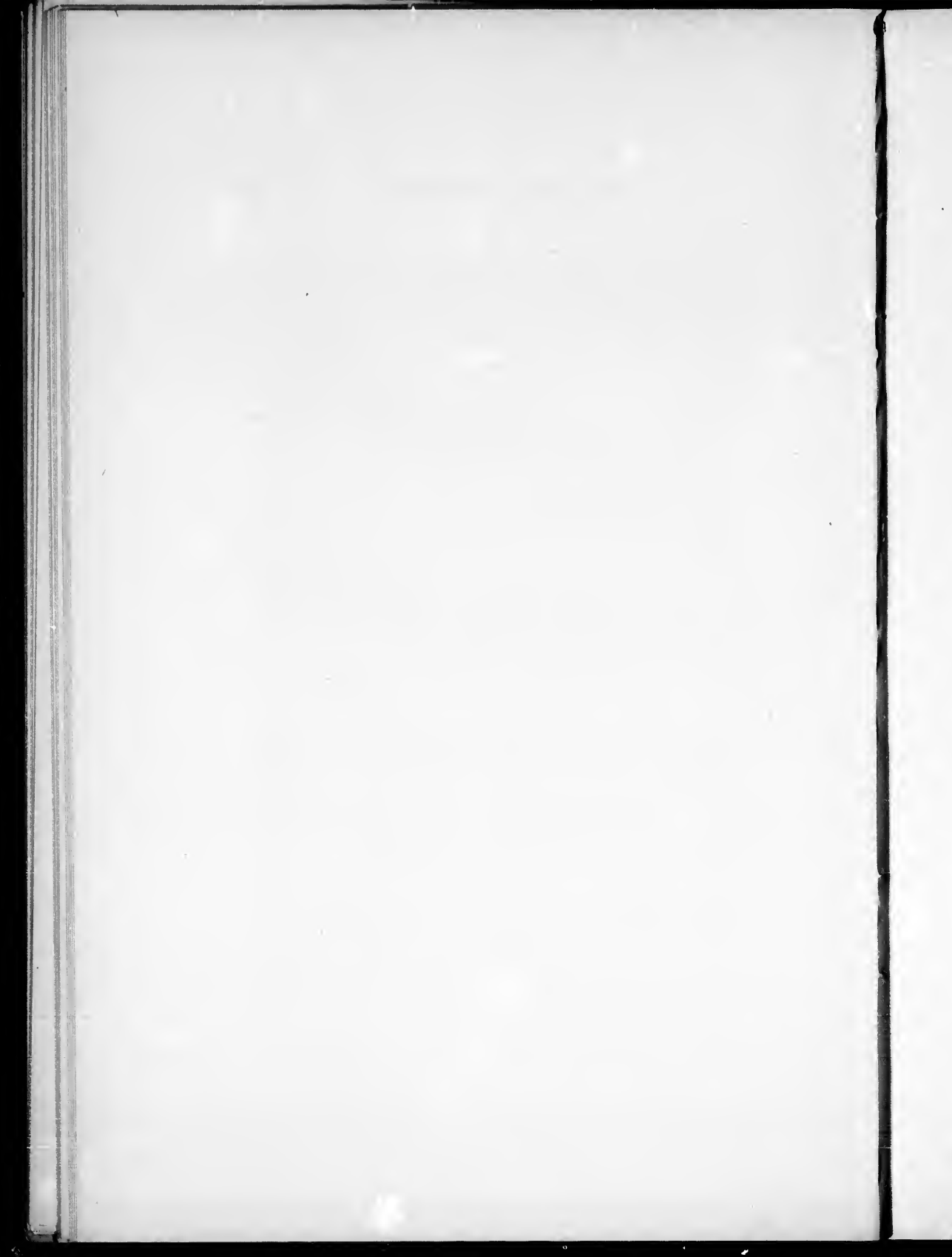
revisers have made no alteration. It means that the three apostles feared when the three glorious ones entered into the cloud. "They (the apostles) feared when those, or the others, or the former, entered into the cloud." But at present we have only to deal with the Authorized Version as it stands, and we recommend reading with some slight emphasis on the words in italics: "And they *feared* when *they* entered into the cloud."

A similar difficulty is to be found in the 2nd Epistle to S. Timothy (II. Timothy ii. 26). The sentence, "Who are taken captive by him at his will," is hardly ever so read that the hearers appreciate any difference between the persons referred to by *him* and *his*. There is a distinction marked in the Greek, and we should do all in our power to make such distinction recognized by our hearers when we read. It is no doubt difficult to achieve this, as we may not travel beyond the Authorized Version. But first let us try to understand the meaning of the passage, which is a difficult one to interpret. We do not propose to write a long dissertation, but after saying that while many disagree as to the person referred to by *him* ("taken captive by *him*"), there is agreement that "at his will" really means at God's will. With all humility we will give a slight paraphrase of the passage as we believe the meaning to be. We must begin from verse 24: "The servant of the Lord (the minister of God, that is, as was Timothy) must not strive . . . in meekness instructing them that oppose

themselves; if peradventure God will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, having been taken captive (for life) by the Lord's servant at God's will." This we believe to be the true meaning, and it is with great satisfaction that we see it so interpreted in the Revised Version. S. Paul, in the words "taken captive alive, or for life," refers, as it would seem, to the promise of the Lord to Simon Peter, as recorded by S. Luke (the friend and almost amanuensis of S. Paul in his Gospel), "Fear not, from henceforth thou shalt *catch* men." The word is the same in Greek. In reading the passage all we can do is to attract attention to the change of antecedent by emphasizing the word *His*, "Who are taken captive at *His* will."

A few verses further on there is another instance of the same ambiguity (II. Timothy iii. 9): "*They* shall proceed no further; for *their* folly shall be manifest as theirs also was." Here again the same English pronoun has to do duty for two different antecedents. The Greek marks that the last *theirs* refers back to Jannes and Jambres. This word alone, therefore, should be emphasized in order to show this: "Their folly shall be manifest unto all men as *theirs* also was."

But we must proceed no further at present.



VI.

THE pronouns have detained us longer than we expected, and we are not free from them yet; there is still much to be said about them. For example, modern usage has so entirely changed *thou* and *thee* into *you*, even amongst the followers of John Fox (who have changed their dress and language to hide their rapid decrease), that it is oftentimes forgotten that there is a distinction between them in the Authorized Version of Scripture. One of the most striking passages where this is the case must not be passed over simply because some have founded an extravagant opinion on the statement in question. At the Last Supper, in prospect of the approaching threefold denial by S. Peter, the Lord said to him, "Simon, Simon, behold Satan hath desired to have *you* that he may sift you as wheat; but I have prayed for *thee*, that *thy* faith fail not and when thou art converted strengthen thy brethren." (S. Luke xxii. 31.) Here the distinction between the plural *you* (referring to the twelve as a body) and the singular *thee* and *thou* has not been sufficiently marked. It would be well in reading to lay some stress or emphasis on *thee*, *thy* and *thou*, so as to mark out the special object of our Saviour's prayer. We must not be afraid of doing

this because some persons have strangely argued that because *S. Peter* in especial required our Lord's anxious prayer that he should not fail in faith, *therefore* the Pope of Rome is supreme in power over the whole Church of Christ, and infallible to boot! Truly the Pope requires our prayers.

Another source of perplexity arises when it is not easy at a moment's notice to determine whether the pronoun is a simple relative or an interrogative, when it occurs in a dependent clause. One such passage occurs in the prophet Jeremiah, and is most frequently read erroneously: "Ask ye now among the heathen, who hath heard such things" (Jer. xviii. 13). Often have we known hesitation in reading this passage, marking ignorance as to whether the *who* was the commencement of a question, or the statement of a fact that the heathen had heard such things. A short consideration will show that it is interrogative, but unfortunately some do not even give this amount of consideration before they undertake to read in public.

In *S. Matthew* xxiii. 38, "Your house is left unto you desolate." Some have thought that an emphasis should be laid upon *your*, implying that indeed it had once been God's House, but that as the Lord had said, "My house shall be called a house of prayer, but ye have made it a den of thieves," their sins made it their own house. This, however, is probably a wrong interpretation and no particular stress should be laid on "your." The probable reading (to speak with due reverence) is, "This house of which you

are so proud shall be left desolate," the original word for house being the word commonly used for the Temple.

In the most difficult passage, Acts xxvi. 28, it is hard to say exactly how to read the English. King Agrippa says, as the Authorized Version has it, "Almost thou persuadest me to be a Christian." First of all, remark that there is no emphasis whatever to be placed upon the *me*. The Greek of the ordinary text would mean, "In a few words (or in a little time) you are seeking to persuade me to be a Christian." Let each reader fix this meaning in his mind and express it in the Authorized Version as best he may.

There is a text in the epistle to the Romans, about which a word may be said in passing, which is often emphasized wrongly. "Are we better than they?" (Romans iii. 9.) It is startling to the ordinary reader to see the Revised Version, which is most probably right, though it seems directly opposed to the usual version: "Are we in worse case than they?" The words cannot be altered in reading, but we can remember that here there is no emphasis to be placed upon the pronouns; if any emphasis at all be here employed, it should be lightly upon the word "better:" Are we *better* than they?

This may perhaps be sufficient to draw close attention to the difficulties that present themselves in reading the pronouns of the Authorized Version with due emphasis so as to convey a correct as well as intelligible expression.

Bu^t before we pass on and leave the subject altogether, perhaps it will be well to draw attention to what perhaps is well known, that is, the ambiguity in the word *then*. Sometimes this is only of smallest importance (as what a who are fond of hard words would call an enclitic conjunction), to be read with no emphasis whatever; sometimes it is an adverb of time, in contradistinction to *now*, and requires to be emphasized.

To give an example: In Rom. vi. 21, "What fruit had ye *then*, in these things whereof ye are now ashamed?" *Then* should be emphasized as speaking of the past time before their conversion.

Again, the word *there* has more senses than one and when it has a local sense it should have an emphasis, as for example: "Fear came *there* upon them and sorrow" (Psalm xlvii: . . .). As, "They made a calf in *Horeb*, and worshipped the molten image," *in Horeb* should be emphasized as exaggerating their sin, in making an image just after the Ten Commandments had been given in a majestic and awful manner.

Next, attention must be drawn to prepositions; and amongst them the one probably which gives the most anxiety is the preposition *of*. It is used in a great many senses, and though it may not be easy to give the sense by mere intonation of voice, yet something may be done. Thus when it is nothing more than the sign of the possessive or genitive case no stress at all may be laid on it. "The word of the

Lord," "The mountains of Israel"; there is no need of care or emphasis here. But sometimes it means *from*. In some of such passages it is hard to make any distinction, and perhaps it is not necessary, as for example: "Then shall every man have praise of God" (I. Cor. iv. 5). There cannot well be any mistake here. But how many misunderstand the opening of the Litany, "O GOD the Father, of Heaven." Here it is most unusual to hear either minister or congregation pay any attention to the stop before "of Heaven." It is generally pronounced "Father of Heaven," which is quite wrong, and should be given up at once as an error. It seems to have given rise to the commencement of a hymn,—

Father of Heaven, whose love profound—

but it is a mistake. It is a translation of the Latin "Pater de Cœlis," and means "Father, from, or down from Heaven," like the Scriptural "out of Heaven." He indeed is Lord of Heaven, He is possessor of Heaven, He is Creator of Heaven, but we never hear of Him as Father of Heaven; and as the passage in question does not mean this it would be well always to observe the stop, "Father, of Heaven."

Again, in the Nicene Creed the words "GOD of GOD, LIGHT of LIGHT, VERY GOD of VERY GOD," are too solemn and sacred to be wrongly pronounced. The preposition here means *from*, and in reciting the Creed the *of* should be emphasized to mark this. It

is quite different from the phrase, "King of kings, and Lord of lords," where it means over kings and over lords.

It seems hardly necessary perhaps to refer to the usage of the word *after*, and yet some have been misled by its archaic usage in the Prayer Book to think that this use is not infrequent in the Bible. In the Litany we pray, "Deal not with us *after* our sins, Neither reward us *after* our iniquities," where the word means *according to*. A divine of some standing amongst Churchmen maintained that in the following passage the preposition *after* had a similar meaning: "I know him that he will command his children and his household *after* him" (Genesis xviii. 19). Here it was affirmed it meant that Abraham would give directions to his household that they should walk *in the same manner* as he himself had been walking. But the Hebrew simply means *behind*. It may possibly mean his household who go out *after him* to battle; but probably it simply means *after him* in succession of time. It is indeed difficult to say what peculiar views are impossible to be held. We have heard one person of some position maintain that the word "Moriahs" in the Psalms (Psalms lxviii. 31; lxxxvii. 4, Prayer Book Version) was always wrongly pronounced, as the *i* should be emphasized and pronounced long, "Moreyeans." The poor man somehow was persuaded the word came from Mount Moriah, instead of being English for Mauri—Moors or Ethiopians.

One other preposition must be referred to before this paper closes, and that is the word *by*. At the end of the sixteenth century this word often meant either "in the case of" or "against." In the North of England to this day it is often used in this sense: "I know nothing by him"; that is, against his character. In one place in the New Testament it is used in this sense, and has been much misunderstood: "I know nothing *by* myself," said S. Paul (I. Cor. iv. 4); that is, I am not conscious of any thing against my own character. It is true that no pronunciation can give this special meaning; and all the reader can do is to emphasize the word so as to draw attention to the fact that the word is not used in its ordinary sense.

Once more would we urge upon our readers the importance of care in reading Scripture. Two careless readings of one passage have been reported to us: "O fools, and slow of heart to believe all the prophets have spoken" (S. Luke xxiv. 25). The first false reading placed the stop after *heart* and emphasized "to believe"; this would imply that the blame was that they were fools to believe what the prophets had said. The second false reading still placed the stop after *heart* but emphasized "all," which would imply that while they might believe something that the prophets had said, they were not to believe all. The stop should be placed where the Authorized Version has it, and a little emphasis should be placed upon *slow*.

In S. John i. 45, a mistake is not uncommon: "Of whom Moses, in the law and the prophets, did write," whereas it should be, "Moses in the law and the prophets."

In the next paper we hope to speak of the auxiliary verbs which are fruitful in mistakes if care be not exercised.

VII.

ABOUT a quarter of a century or more ago, in a large town in Wiltshire, England, there was a parish clerk who had been preceded in office by his father and grandfather. He had a full sense of the dignity as well as the responsibility of his position, and was in consequence known amongst his friends as "the Archbishop." He strove hard to perform his public duties to the very best of his powers, and certainly was an estimable man. In reading the people's verses in the Psalms he was always anxious to give correct enunciation and emphasis to his words, so that he at all events might be right. He was clearly impressed with a sense of the Egyptian darkness, and in the verse of the Psalms (Psalm cv. 28) which speaks of this he endeavored to express his belief thus: "He sent darkness, and it WAS dark." This was well intended, but it was rather grotesque, and not warranted by the English. For we had better take it as an invariable rule in reading, that the copula, *is*, or *was*, is never emphatic. It is quite true in colloquial English we find stress laid upon the word sometimes: "This IS nice," "That WAS good," but this is colloquial, and not the grand classical English of

the Scriptures. In similar manner the auxiliary verb which marks either the indefinite past tense, or the future, is not emphatic. One seeming exception to this rule we shall have to speak of presently.

One excellent man, who was not himself fond of long fasts, and therefore sympathized with King David when he fasted before the death of his child, read the account of his breakfast thus: "They set bread before him and he DID eat" (II. Sam. xii. 20). The auxiliary verb *did* here is only an archaic form of the indefinite past or aorist, and is in no wise emphatic. The reader, therefore, greatly erred in presenting to his hearers a grotesque idea.

In the Greek the copula was of such slight importance that it was often wholly omitted. The omission has given rise to the error which has been already referred to in Hebrews xiii. 8, where the omission of the copula in English has caused an entire misunderstanding of the passage. The following passages in the same epistle may be referred to, where the fact that the word *is* has been printed in italics shows that it is absent from the original Greek: Hebrews v. 13; vi. 4, 8, 10, 16, 18; viii. 3, 10; ix. 16; x. 3, 4, 18; xi. 19, etc. This list will show, what it is well to mention again, that in the Bible italics do not draw attention to emphatic words: such words, then, are not to be emphasized. Examples of this need not be adduced.

Attention, however, must be drawn to the auxiliary verb of the future tense. The Irish folk are

renowned for misplacing *shall* and *will*, according to the well-known cry of the lad who had tumbled into the water: "I *will* be drowned, I *will* be drowned, nobody *shall* help me." But others, as well, have found the words a matter of difficulty; and it has been observed that in the language of the Bible and Prayer Book the two words have not been used with the precision of good English at the present day. At the same time, while *will* is often a mere sign of the future, and then not to be emphasized, it is sometimes more than this, and represents *wish*: just as the word *would* often represents *wished*. A whole list of these passages can be given; but a sample of them will be sufficient for the present. We will only say that we have marked eighty-five such passages in the New Testament.

Hardly ever do we hear the following text read properly with due emphasis and expression: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (S. Matt. xvi. 25). Here are two *wills* and two *shalls*. Out of these four, three are merely signs of the future; but one *will* requires especial emphasis as representing a Greek word for wish, or desire. The first *will* must be emphasized thus: "Whosoever *will* save his life shall lose it"—if a man's will and desire is to save his natural life, he shall lose the best and truest life; but if he is martyred he indeed saves his life. A few more examples are here given without explanation, the emphatic *will* being printed in italics.

S. Matt. xv. 32: "I *will* not send them away fasting"; xvi. 24: "If any man *will* come after me"; xx. 14: "I *will* give unto this last even as unto thee"; xxiii. 37: "How often *would* I have gathered"; S. Luke, xiii. 31: "Herod *will* kill thee"; S. Luke xvi. 26: "Which *would* pass from hence to you"; S. John vii. 17: "If any man *will* do His will"; viii. 44: "The deeds of your father ye *will* do"; ix. 27: "*Will* ye also be His disciples?" Acts xxiv. 6: "We *would* have judged according to our law"; I. Tim. ii. 4: "Who *will* have all men to be saved"; S. James ii. 20: "*Wilt* thou know, O vain man?" These twelve texts must serve as examples.

But there is one special instance of the word *will* which has formed a trap to one of the greatest of English writers, John Henry Newman. The passage is in the most passionate aspiration in one of the most ardent prayers of Moses. Exodus xxxii. 32: "If thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book." Mr. Newman, in one of his sermons, has printed it thus: "If Thou wilt, forgive their sin," as if the word *wilt* was the same as wish—"If it be Thy will." But this utterly and entirely destroys the meaning of the original. The word here is merely a sign of the future, and the phrase represents a Hebrew idiom expressive of the most earnest desire—"Oh! that thou wouldest forgive." It is difficult to read, but it must be read with earnest aspiration on the *if* and *forgive*. The construction has passed into the Greek

of the New Testament, notably in a saying of our Blessed Lord, where a slight alteration would give the true meaning. The passage referred to is in S. Luke xii. 49, and is generally punctuated thus: "I am come to send fire upon the earth; and what will I, if it be already kindled?" The sense would be better represented thus: "What will I? If it be already kindled!" That is, my earnest will and deepest desire is that it have been already kindled — would that it were already kindled! Another instance of this construction may be seen in S. Luke xix. 42, where again the only way to make the meaning apparent is to read with an earnest aspiration: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" which is equivalent to "Oh! that thou hadst known!"

Somewhat akin to this is the use of *can* and *could*, though in this case there is more frequent use of this auxiliary verb in the sense of *being able* or *having strength* to do this or that, than in mere sign of a mood. It is therefore much more difficult to give hints under this heading, and in general we must say, let the reader consider the meaning beforehand, as best he may, by turning to the original if he can; if not, by using common sense. One example has been already given where there is no emphasis — in the saying of the Chief Captain to S. Paul, "Canst thou speak Greek?" where the original is merely, "dost know Greek?" (Acts xxi. 37). Similarly in

the somewhat frequent phrase, "We cannot tell," the meaning is commonly, "We do not know" (Gen. xliii. 22, Eccles. x. 14, S. Matt. xxi. 27, S. John viii. 14, II. Cor. xii. 2, etc.). Sometimes it is emphatic as meaning the presence or absence of *strength*, such as: "*Could* ye not watch with me one hour?" (S. Matt. xxvi. 40, S. Mark xiv. 37); "I *cannot* dig" (S. Luke xvi. 3). There is one remarkable passage to which attention should be drawn, as a slight change in the punctuation will mark what is in all probability the true rendering. It is in the agonized appeal of the father of the demoniac boy to our Blessed Lord, when He was come down from the mount after the Transfiguration (S. Mark ix. 22 and following): "If thou canst do anything, have compassion on us and help us. Jesus said unto him, '*If thou canst? Believe; all things are possible to him that believeth.*'" The Lord's answer takes exception to the possibility of there being an "if" in the case. It is as if the answer were paraphrased, "Why do you say, *If thou canst?* Remember that faith is all powerful; therefore believe and feel that all things *can* be done by him that believeth." Then came the eager cry, "Lord, I believe; help thou mine unbelief." This is the purport of the Revised Version, which has, "If thou canst! All things are possible to him that believeth." As, therefore, this slight variation in punctuation is able to give what is accepted as the true rendering, it may be well to read it in this manner in all public reading.

In such cases as S. Matthew viii. 2—"Lord, if thou *wilt*, thou *canst* make me clean,"—common sense will teach the true emphasis; and with these few remarks we must pass on.

There is one great advantage, that in reading Scripture there is no opportunity for the illiterate confusion of *lie* and *lay*, of *sit* and *set*, of *fall* and *fell*; and yet we have known cases of great misunderstanding in reading such words, though no particular harm was done. In Psalm xv. 4, in the Prayer Book version, "He that setteth not by himself" has been much misunderstood by some. The phrase really means, "to think much of, to esteem highly," and is used elsewhere, as for example, in I. Sam. xviii. 30: "His name was much *set by*," that is, much esteemed or honored. But one good friend of ours could not be persuaded that it did not mean one who was companionable and "clubbable," as men say, one who did not sit alone in a surly, sulky manner. Truly it is impossible to comprehend what mistakes will be made, or what misunderstandings arise. Readers, therefore, should be all the more careful to pronounce all their words clearly and with proper emphasis, that no misunderstanding be due to bad reading. "Ah! he *did* preach a fine sermon," said our old friend Mrs. Tummus. "What was it about? why he told us to be shod with perspiration." The text had been, "Shod with the preparation of the gospel of peace" (Eph. vi. 15).

The present arrangement of lessons, or Lectionary,

has relieved week-day congregations of one grave mistake, and readers of one almost fatal trap. In Judges ix. 53 the phrase, "all to brake his skull," has been so read as to give the meaning that the sole object of the woman was to break Abimelech's skull. Indeed some printers (*e. g.* Bagster's Polyglott Bible, English version, 1831) have gone so far as to alter the spelling to *break* in order to advance this erroneous and meaningless reading. It was no object of the sacred historian to deal with the intention or motive with which the woman acted; all he had to do with was the result. The woman no doubt wished to do as much damage as she could, and therefore hurled the stone; but the result was that she succeeded in breaking Abimelech's head to some purpose; she "all to (*i. e., altogether, or all to pieces*) brake (or broke) his skull." But this is now not read as a lesson, and therefore we are saved from hearing the mistake.

VIII.

A MORE difficult question has now to be approached, and as it must be handled with great care and delicacy, it has been left till this paper. It is said that one of the great delights in being an antiquarian, or archæologist, consists in this: that there is scope, wide scope, at times for individual opinion; so that while each man may for a long time assert his own view, and condemn that of all his neighbours, no one can prove any of them right, and no one can prove them wrong. Here, however, we have to be careful to find out what can be proved, and what cannot, before a bold opinion is hazarded. When Professor Fergusson asserted that the huge circle at Avebury, as well as Stonehenge, was nothing more than a cemetery or burying place, he thought he was pretty safe. He had made assertions about Assyrian architecture, and had drawn pictures of the Assyrian palaces as they were (or ought to have been), and he was on pretty safe ground. But there lived near Avebury (in Wiltshire) a modest parson who wrote up to the *London Times* and said that if Professor Fergusson and a few of his friends would come down to Avebury, he,

the parson, would meet him *on the spot* with an array of laborers with spades, and they should dig anywhere he wished; and the parson defied him to find any sepulchral remains. After some demur Mr. Fergusson came, and was proved wrong on the spot. *Moral*: Do not commit yourself when you can be proved to be wrong.

We therefore approach this question with some degree of anxiety, since perhaps all will not agree in what is the common sense view to take, and in consequence all will not agree with our view. This, however, must not prevent our giving our own modest opinion in the matter when the time comes.

How are the Hebrew, Greek and Latin *names* in Scripture to be pronounced?

The question seems a simple one, but the answers will prove to be various, and they will in all probability vary with the age or experience of the reader. There are to be found three stages of opinion on the subject. The first stage is that of the accurately pedantic; the second becomes the compromising stage; the third and last, the boldly Anglicizing stage. Sometimes an earnest and thoughtful man will pass through all three; and if we must confess our own feelings in public, we are in our old age, verging upon the threshold of the last stage of opinion.

The accurate stage of opinion is commonly the position adopted by the young in age or experience, who decline to listen to the old familiar

pronunciation and cling to what their education or opportunities may have led them to consider the original pronunciation of the name.

Here, however, arises a difficulty at once, whether the reader knows Hebrew, or Greek, or Latin, or not; whether the original can be consulted or not. The pronunciation of the Hebrew varies both in the vowels and in some consonants at least. The pronunciation of Greek has not been agreed upon; for the modern Greek pronunciation is quite different from the pronunciation of any other European or American nation; and schoolmasters cannot agree on the pronunciation of Latin. For Greek, where most Englishmen say "ariston men hudor," the modern Greek says, "Arrhiston men heethor." Then in Latin the word *vicissim*, which in our infancy was pronounced "visissim," is sometimes pronounced by pedantic pedagogues in a way which would not be advisable in our public mixed schools, "we-kiss-in *by turns*."

Then as to Hebrew, some maintain that the long *a* and *o* must be pronounced *aw* and *ow*, and so on. Some pronounce the first two words of the Bible, "B'raysheeth bahrah," others, "B'rayshees bawraw." Take for example the name of the mother of the faithful, the only woman whose age at death is recorded in Scripture—Sarah. Some Hebraists would call her Saw-raw; the more accurate youth who wishes to be very particular calls the name Sahrah; another, who does not know Hebrew,

maintains that the Greek is the true pronunciation, and speaks of Sarrha; while the ordinary reader, with greater reason, pronounces the name as he would when speaking to his cousin Sarah. But with the utmost desire to be correct, the youthful pedant is crushed at times by a list of polysyllabic names which edify the hearers chiefly in watching how the reader will manage them. Happily most of these lists are now removed from public reading in the new Lectionary. At the same time we must utter our protest against the profane self-sufficiency of the commentator who called large sections of the Bible *thorns*, because *he*, forsooth, could not gather grapes therefrom. Teaching is there unquestionably, as we shall find when we know even as we are known. But it is well that in the short time allowed for reading in public, passages of more importance or value are now read.

“I will come to-morrow and hear you read the list of David’s worthies,” said a Cathedral dignitary to a young deacon with whose rector he was staying. The deacon replied that he was quite safe, since if the dignitary came to Church he would be in the chancel and would have to read the list himself. “Not a bit of it,” was the answer, “I never go to the Cathedral when there is a chance of my having to read that chapter.” The next day the deacon thought nothing about David’s worthies in his parish work; and when time came for evensong he went to Church, unlocked the door, rang the bell, and (fail-

ing the rector) commenced the service, when the usual congregation of the school-mistress and one or two women and a few plough-boys had put in their clattering appearance. Towards the end of the Psalms the rector and his exalted friend came in, having carefully timed their arrival, and sat just in front of the lectern. The lesson (II. Sam. xxiii.) went smoothly enough, and the names of ten of the mighty men had been successfully got over, when suddenly the cruelly mischievous remark of the dignitary flashed into the mind of the poor deacon. He looked up for a moment, the white headed priest was looking at him with his hand to his ear (he was dull of hearing); and after Maharai, the Netophathite, the names were shot out like a badly fired *feu de joie*.

In this as in other matters, "a little knowledge is a dangerous thing." A lady, whose education had added to her mother tongue the accomplishment of the French language, thought that every name or word in an unknown tongue, or at all events which was not English, should be pronounced with a Parisian intonation. She was reading the first chapter of the Second Epistle to Timothy, and was called upon to exercise her discretion in pronouncing the names of the mother and grandmother of the saintly bishop. To her mind they were manifestly French names. She might have pronounced Lois, *Louise*, which would not have been so bad; but she did pronounce it like the French for "laws," and Lois, a dissyllable (Lo-is), became a monosyllable, and Eunice, a tri-

syllable (Eu-ni-ce), followed suit as a dissyllable in true Parisian accent. We have heard a similar mistake in Church.

In order to help the unlearned, a general rule has been invented for the utterance of Hebrew names. Who invented it, when, or where, we do not know; but we have seen it pencilled in an old theological book in writing about two hundred years old; "N. B. In Hebrew names the penultimate is always long." That is, the last syllable but one is always to be emphasized. This probably holds in nine cases out of ten; but when a reader, relying upon this, reads out (as we to our annoyance have heard) "Abed-neego," it is unpleasant to listen to an emphasis being laid on the shortest possible vowel. The error here is of the same kind as would be made by one who spoke of Lake N'Gami, in Africa, as Lake Neegami; or as when a man would say, "the winds do beelow," for *blow*; or when a lumberer speaks of an "ellum," meaning an elm tree.

A stately Archdeacon has been wont to urge the clergy to speak of Sennacheerib. He is of opinion that here the Greek Septuagint is the safest guide. But first of all the Greek accentuates the final syllable, which it renders *-reim*, and not *-rib*; and next there is no evidence that the translators had any knowledge of the Assyrian language. Herodotus grecized the name into Sanacharibos; but cuneiform scholars tell us that the real name is Tsin-akhi-irba. It is pretty clear that the ancients, Hebrew

and Greek, took liberties with the name of this potentate; we need not therefore hesitate to give the ordinary English pronunciation, Sennachêrib, the Archdeacon aforesaid notwithstanding.

Such are some of the traps and discomforts that lie in the path of the reader who is desirous of pronouncing words according to their original pronunciation.

When, however, such a reader goes about the world, and knocks against many minds, the chances are that good-humored raillery will in course of time draw him into the second stage, that of a compromiser. It will be represented to him, as it was to another who wished to be free from all conventionalities, and began always, "Here *begins* such a chapter," as it seemed to him peculiar and ridiculous to say *beginneth*. Which (said his friend) is most peculiar and ridiculous, to say *beginneth*, or to say differently from all others? Or, again, when a pedantic gentleman persisted in saying, "Here *beginneth part* of such a chapter at such a verse." First of all, you cannot say, "Here *beginneth* two parts of two chapters, at such a verse of the former chapter"; and secondly, why cannot you follow the simple rule of the rubric of your Church, as better men than you have been accustomed to do for more than two hundred years at least? Is it not an error to read in Church in such a way as is not usual when there is nothing important concerned? The main effect will be that the hearers will think more of

the reader than what he reads, which is much to be avoided. They will be thinking more of what is to them a funny pronunciation than of what he is saying. Remember, this is very different from reading GOD'S Word in such a manner as to draw attention to its meaning.

The late Bishop Huntingford, who was renowned for his classical accuracy, was asked by one of his Archdeacons if he had visited the agricultural show. He said at once, pompously, "Agri-cul-tooral, Mr. Archdeacon, agri-cul-tooral." "My Lord," was the answer at once, "I thought it was the most *natooral* way of speaking."

This kind of remonstrance, then, generally leads to a compromise which is commonly of this kind. The reader determines to pronounce in the ordinary way with the English accent, that is, with the accent thrown far back in the word for the most part, when the word is well known, but to retain the correct emphasis (as he thinks) when the word is not so well known. This is a step in advance. The reader now no longer speaks of Debohra, Samareya, Alexandria, and the like; and his hearers are enabled to recognize old friends in Deborah, Samaria, Alexandria. But still this compromise enables the reader to cling to certain peculiarities. David's body guard is still composed of the Ch'rethites and the P'lethites, and still S. Paul and his company go down to Atta-leia (Acts xiv. 25). There is much to be said for this view, and it is not to be wondered at that it is

adopted by so many readers at the present time. For example, the Apocalypse (now read in public with such good results) has not yet become familiar, and there are words therein which are read with advantage with an emphasis not purely English. When the word chryso-prasus is read with an accent on the first and third syllables, a hearer who has any knowledge of Greek at once perceives that the stone is of a yellowish green, a golden leek; and there is some advantage in quickening the attention of an intelligent hearer. But who can tell the true original pronunciation of Attalia? The Greek accent is certainly on the second syllable. The modern Greeks invariably pronounce according to the accent as we should expect. The English accent would be on the same syllable: what is there to show that it is right to pronounce the name with the accent on the third syllable — Attaleya?

Dryden certainly pronounced according to the Greek accent, or he could never have written:

“The deist thinks he stands on firmer ground
“Cries *Eureka*, the mighty secret’s found.”

We now would say *Eureka*.

But we are outrunning the constable, and must reserve the third stage for the next paper.

IX.

IN discussing generally the question how to pronounce the names in the Bible, we have seen how an earnest reader may be driven from a pedantic pronunciation—which he thinks was the original pronunciation—to a compromise; and we have hinted that he may, as he grows older (and perhaps wiser), arrive at the third stage, where men boldly and courageously pronounce each name with English accentuation. There is real ground for this, for he would only be doing what all nations of antiquity have done from the first. We will not vex our readers with cuneiform examples of the Assyrian approximation to the pronunciation of the names of Accad. Let us take example by Greece. The Greeks were very conceited, and they had reason for it; and they improved upon their neighbors' names as suited them best. Take for example the name of those that dwelt by the side of the Nile. They liked to call themselves Copts. *Copt*, said the Greek, what cultivated gentlemen of art could pronounce such a name; if *we* are to pronounce it, it must be softened and made genteel. So the hard C was softened into g and a prefix was added, and the necessary Greek termination given, and Copt

became Ai-gupt-os. Ægyptos, said the Englishman, what a foolish name ; we will drop the *os* at all events, if we are to use it, it is so vulgar. So with us it is E-gypt. Then the Italians in modern times were the first to introduce commerce into Western Europe from Mohammedan Egypt. The Arabs called the chief town of Egypt, El-Kahireh. Pooh ! said the Italians, that is not a reasonable name at all ; we will drop the El, which is pure nonsense, give the word a decent Italian pronunciation, and call the place Cairo, which name it bears amongst Englishmen to this day. If, therefore, we would pronounce the names as Englishmen would, we should be following the best examples of antiquity. In the country districts of England to this day the children in reciting the Creed always say, "Ponce Pilate," just as children were taught to say four or five hundred years ago in England. This is more consistent than Pontius Pilate ; for if we say Pontius, why not Pilatus ? This seems like a compromise. In modern travel care has to be taken to remember from which direction you approach a town. The same city in Switzerland is called Coire by the French, Chur by the Germans, Coira by the Italians.

It is a peculiarity of northern nations to throw the accent as far back in the word as possible ; and, though sometimes it causes a scramble of syllables, yet not infrequently in English the accent is found on the fourth syllable from the end of the word : Honourable, abominable, interminable, inestimable,

are all instances of this. The last example is the most difficult of all to pronounce, because of the two labials *m* and *b* coming so close the one to the other; and often have we heard from careless lips, "inestimal love."

Those, then, who have advanced wholly to this stage pronounce all well known names as they are usually pronounced; and in the less known throw the accent as far back as is convenient. They are bold enough to be able to face the accusation of not knowing Greek, or Hebrew, or Latin, and say that when the pedagogues have agreed for twenty years about Greek accents, and pronunciation of Greek words according to their accents, they will gladly hear what they have to say.

First, then, we would say in this matter to a reader, *Provide yourself with a Variorum Teacher's Bible*. It is by far the best book of the kind, and the most useful. At the end of this Bible, amongst other useful helps, you will find a list of proper names, with their pronunciation marked and the syllables divided. It is well worth buying.

Or perhaps he may purchase the *Accented Bible*, published by S. P. C. K., with all the proper names accented, showing the pronunciation. The Oxford "Helps to the Study of the Bible" are not so reliable, as we shall see presently.

If, however, these are not to be had, from one cause or another, then take this general rule: Pronounce as in English, with an English accent, taking

care as a rule to pronounce each vowel by itself. Thus E-li-se-us (S. Luke iv. 27), Ti-mo-the-us are each four syllabled words, and should never be pronounced as three syllables with a diphthong at the end. Do *not* say Elisuse, or Timothuse. To this rule there are but few exceptions. Then, *as a rule*, always pronounce the final *e* in a word. In Urbane it is to be omitted, as it is a misprint now, not having been corrected when the unpronounced final *e* was removed from other names. In Magdalene, too, and Eunice, the final *e* had better be dropped, as both words have passed into common use in English.

It is much to be regretted that there has not been some approximation of spelling between the Old and New Testaments, where the same name occurs in both. Still the variation of spelling shows that there was then a variation in the pronunciation of the names; and the variation is not to be blamed. If the final *e* in Noe be pronounced short it will sound very much like Noah, and it is as well that this should be done. Again, it is much to be regretted that, when the ancient patriarch and leader of the Jews is mentioned in the New Testament, he is not called Joshua, instead of Jesus. We were present once in Hursley Church when the sainted John Keble read the lesson. He read, "If *Joshua* had given them rest" (Heb. iv. 8). This is perfectly allowable, as Joshua is marked in the margin as an alternative; there cannot, therefore, be any harm in importing it into the text in reading. We would

therefore earnestly urge upon readers to say, "Our fathers, . . . brought in with *Joshua*" (Acts vii. 45); and "If *Joshua* had given them rest"; for if the Greek form be retained it is specially puzzling to him that occupieth the room of the unlearned.

We will now speak of a word which will please our readers, when we tell them that they may pronounce it as they like, so long as they make three syllables of it: Can-da-ce (Acts viii. 27). However they pronounce it, no matter if they cannot prove themselves right, *no one can prove them wrong*. The Greek accent requires the pronunciation which we have generally heard: Can-day-cee, with the *a* long. This seems the best way to pronounce it. In our youth we were told that the *a* was short, and the word should be pronounced with the emphasis on Can: *Can-dä-sy*. We were also told that the word had been found in an Iambic line of poetry with the *a* short. We humbly accepted the statement; but having now for many years been endeavouring to verify our reference in this matter, we can only say we don't believe it, and challenge proof. The best authorities give the *a* long, according to the Greek accent. It is quite true that in the Oxford "Helps" it is given short; but then they mark Tertullus to be pronounced Ter-tüllüs, like Tertle-us, which is quite enough to condemn that publication, and we need not trouble our heads about it.

Be sure, however, to pronounce the final *e*, with the above exceptions. We once heard a Bishop read

“he called the name of the place En-hak-kore” (Judges xv. 19) without pronouncing the final *e*, which was startling to one following the lection in Hebrew.

We said above, pronounce every vowel. The name Pharaoh is perhaps an exception. The second *a* is so short as not to be pronounced. The common pronunciation, “Pha-roh,” is probably as correct as we can make it. At the same time there are diphthongs *ai* and *ei*. For example, we should say, Sinai, Sa-rai, each of two syllables only; I-sai-*a.i*, Mik-nei-ah, Plei-a-des; but Mount Le-ir, To-i, To-u, Re-u, Sto-ics, and so on. We should only weary our readers to no purpose if we gave more instances.

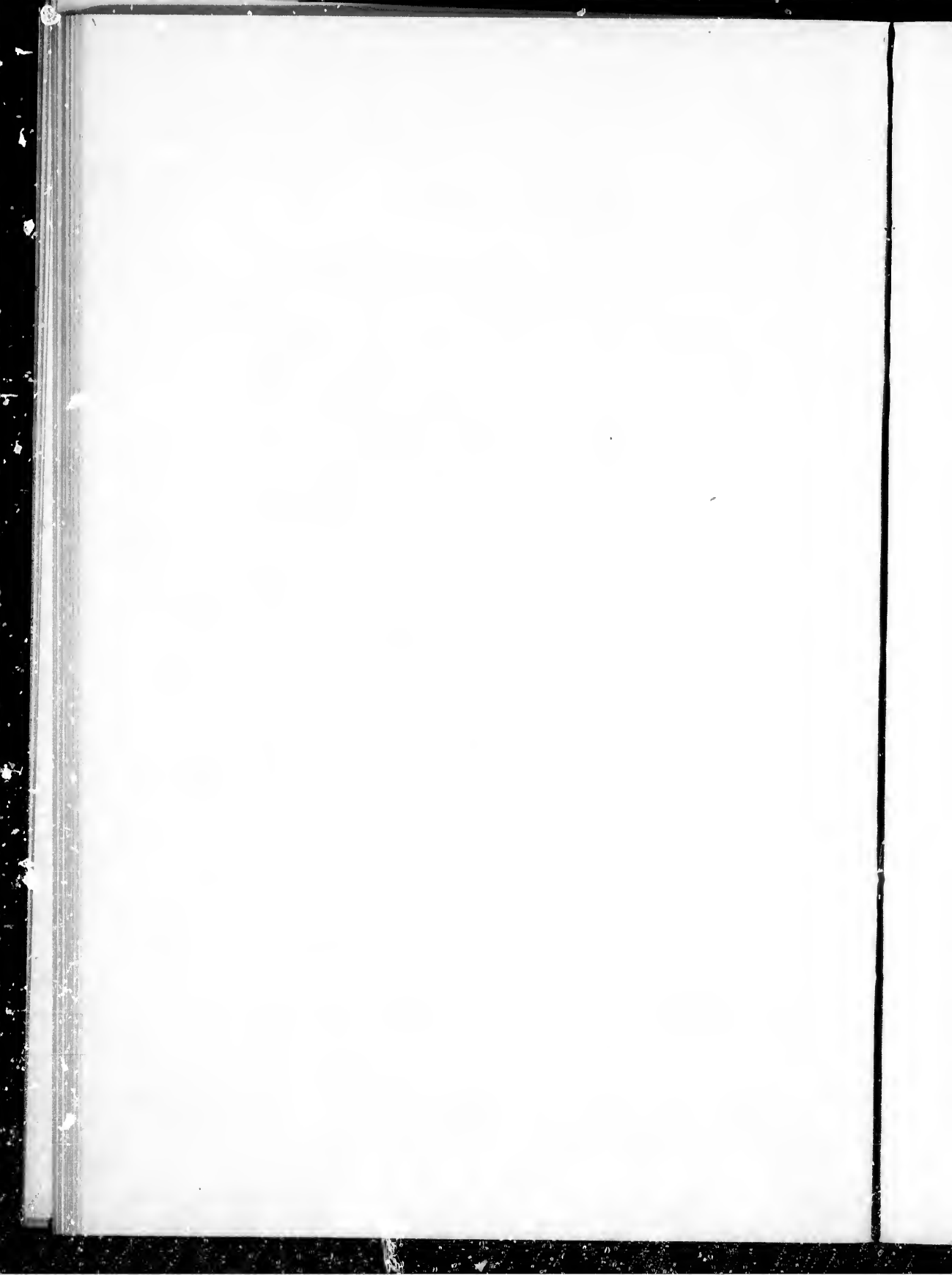
Long usage may perhaps give some sanction to the soft pronunciation of *c* before *i* and *e*; but we would suggest with diffidence that it be pronounced hard. Saul is called the son of Kish in the Old Testament, and Cis in the New might be pronounced Kis; Cenchrea, *Ken-chre-a*, with stress on the first syllable; Cephas, Kephass; Beth-Haccerem, Beth-Hakkerem.

Similarly might it be as well to pronounce *g* always hard. Beth-phag-gee with the hard *g* nearly approaches the meaning, “House of figs.” There is no symptom that the *g* was ever pronounced soft in ancient days.

As the last chapter of the Epistle to the Romans is a great test of knowledge, and knowing ones are always on the watch to see if the reader is ignorant

or not, we will end this paper with a suggestion of the true pronunciation of each doubtful word. Cenchrea pronounce *Ken-chre-a*, emphasis on *Ken*; Epæ-ne-tus, emphasis on *æ*; Urbane (do not pronounce the final e): *Phleg-on*; *Pat-ro-bas*; *Ti-mo-the-us*. There is one more point in the chapter to which attention should be drawn. Many readers nowadays do not pronounce the possessive "s" at the end of Aristobulus, in the phrase, "Aristobulus's household." The apostrophe marks the omission by the printer of the other s; but it should always be pronounced, as indeed it should be in Isaiah xi. 8; "Cockatrice' den" should be "Cockatrice's den."

With these words we must commend the whole question of *Proper Names* to the careful consideration of our readers.



X.

FROM the pronunciation of proper names we may perhaps pass on to draw attention to some other words which may have escaped notice. There are often words in English where a verb and a substantive are spelt exactly alike, and the accent alone tells whether it is a verb or a noun. When, for example, we see "contrast" written or printed we must look for the context to see whether the stress or emphasis be laid on the first or the last syllable. In the verb the last syllable is accented; in the noun the first has the stress laid on it. We *con-trast* one thing with another; but two colours look well in *con-trast*. There are several such words in Scripture, and it is as well to remember this rule. Thus in I. Sam. xv. 9, Saul says, "Every thing that was vile and refuse they destroyed utterly." Here we must read with the accent on the first syllable—"ref-use." So also in Amos viii. 6, Lam. iii. 45, etc. But in Exodus iv. 23, Heb. xii. 25, etc., the verb must be read "refuse." Similarly the word "convert" is sometimes a noun, sometimes a verb. In Isaiah i. 27 read "her *con-verts*"; but in Isaiah vi. 10, "and *con-vert* and be healed." In like manner those who are most careful in their

pronunciation make a difference between the verb and the adjective of the word perfect: "That we might *perfect* that which is lacking in your faith (I. Thess. iii. 10); "Out of the mouths of babes and sucklings thou hast *perfected* praise (S. Matt. xxi. 16; see also Psalm cxxxviii. 8, Bible version); but "we speak of wisdom unto them that are *perfect*" (I. Cor. ii. 6), and the use of the adjective is so common that no further example is necessary.

There are also two words which were originally spelt alike, but are now distinguished by different spelling, as well as different accentuation; we mean prophecy and prophesy. The former is the noun, which in singular and plural should be emphasized on the first syllable—*proph-e-cy*; the latter, the verb, should have the stress laid on the last syllable—*prophe-sy*.

There are, however, two words whose spelling and pronunciation do not vary, whether the word represents a noun or a verb; the words are *traffick* and *travail*.

Some readers have a habit of making a difference in the pronunciation of *wrath* and *wroth*; but this is probably an error in judgment. There is really no difference in meaning, and *wroth* should be pronounced like *froth*, and then there would be no perceptible difference in sound between *wrath* and *wroth*. Some few persons pronounce *hath* as if there were an r in the word—*harth*; but this seems to be a little fad which is not likely to find imitators.

One unusual word is used only once in Scripture, and has become so antiquated as to have passed away entirely from our language. Lest, therefore, one of our friends should come upon it suddenly in reading the prophet Isaiah, we will draw attention to it for a moment. The word we refer to is *bestead*. The latter part of the word is well known to us, as it forms the latter half of a word very dear to many of us, *homestead*; as also of a word of not infrequent use, *bedstead*, and in the common word, *instead of*. The word *steaa* is used in Scripture for place or abode: "They dwelt in their steads" (I. Chron. v. 22), *i. e.*, in their houses, or abodes, or *homesteads*. "Whom he raised up in their stead" (Joshua v. 7): in their station or position. Hence the word "instead of" this or that. The word "bestead," then, means situated; and in the passage in which it occurs (Isaiah viii. 21), "hardly bestead," means in a position of great trouble and anxiety. The word should be pronounced with a strong accent on the last syllable, like *become*, *bestir*, *bemoan*, and other such words.

Some readers do not pay sufficient attention to the pronunciation of *ow* at the end of a word, clipping it so short at times that it sounds like *er*. This is awkward in some passages, such as Genesis xxviii. 18: "He took the stone that he had put for his *pillows* and set it up for a *pillar*." Great care should be taken in reading this, that it be not misunderstood.

In consequence of this bad pronunciation the passage in Isaiah xiv. 8, is often taken in the wrong meaning: "No feller is come up against us." As man is continually likened to a tree, so here the cedars of Lebanon are represented as rejoicing over the destruction of Babylon, since none came near to fell the trees—"no feller is come," that is, the smaller kings and princes of the people were in peace and were no longer in danger of being killed or cut down in battle.

In passing we may mention that there are some antiquated forms of words, which may perhaps be so pronounced as to be like the modern word. Such a word is *lien*; "Though ye have lien among the pots" (Ps. lxxviii. 13), which is now *lain*. In the time of the authorized version the word was changing, so that the word *lain* is used about twice as often as *lien*; but both are used. Now that *lien* has passed out of use altogether, there is no reason why it should not be pronounced *lain*, when it is necessary to read it. Again, *loaden* (Isaiah xlvi. 1) is not now used. We say laden, and loaded; and as *laden* is frequently used in the authorized version there is no reason why the passage in question should not be read, "Your carriages were heavy laden." It is different with *holpen*; it is perhaps not well to alter this to *helped*. Yet the changes that Dr. Blayney introduced a century ago into the printing of the Bible are some of them more important than such a variation would be. We do not

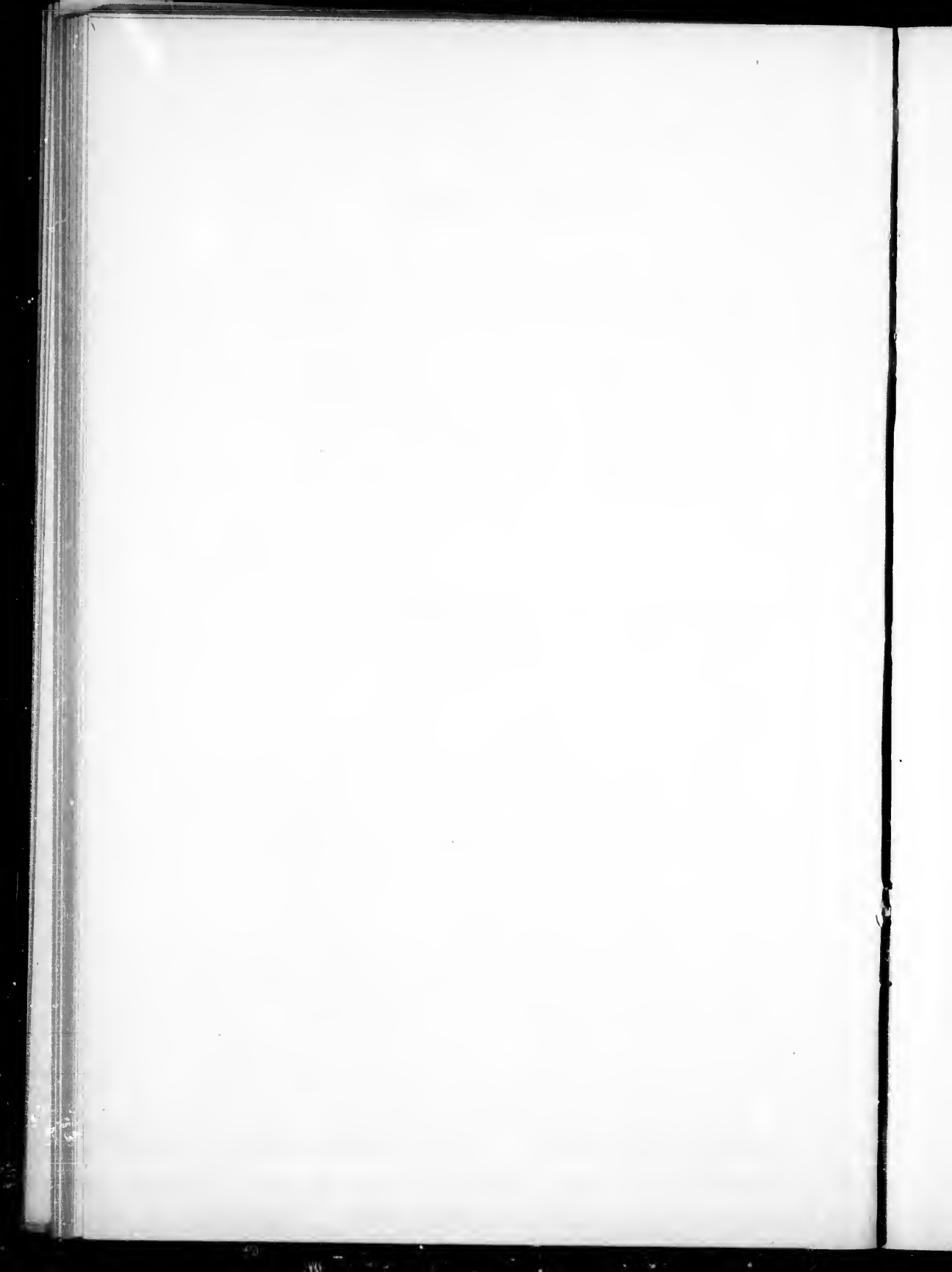
now refer to the alterations made in the margin and its references. These were, in our opinion, unjustifiable. The margin of the authorized version contained comparatively few references; but all of them were to the purpose, and a large proportion of them were references to that part of the Bible which we call the Apocrypha. These Dr. Blayney *wholly omitted* in his revision for the Oxford Press, which was entirely unauthorized by the Church; and what was worse, he introduced a large number of references which are of little value, and some of them give an erroneous interpretation. No doubt Dr. Blayney acted for the best; but a great many people who act for the best without proper authorization do a great deal of harm. He has introduced changes into the text; not important changes, perhaps; still we have noted ten changes in Genesis (one is Midianites for Medanites, who sold Joseph to Potiphar), eight in Exodus, twenty in Leviticus, sixteen in Numbers, and thirteen in Deuteronomy, making sixty-seven in the five books of Moses. If this be allowable surely a slight change in pronunciation may be allowed, that what is read may be more certainly "understood of the people."

Two other words may be lightly alluded to which are liable to be unkindly treated by some. "Mischievous" is to be pronounced with accent on *mis*, and as three syllables only. We have not infrequently heard it called "mischeevious," a word of four syllables with accent on the italicized letters.

Another word, "revenue," may be pronounced with the accent on the first syllable. Some few years ago it was pronounced "revenue," but this is passing away.

There is a peculiarity in the language at the end of the sixteenth century and the beginning of the seventeenth, which may here be mentioned. Two nouns, or nominatives, are often used with a singular verb, especially if the verb comes first, or the noun which comes nearest the verb happens to be in the singular number. This had escaped the notice of a very careful reader, and the result was that in the prayer at the close of the Litany he was in the habit of making an unusual pause, in order, as he thought, to make good grammar. The passage in question runs thus: "The craft and subtlety of the devil or man worketh against us." The clergyman in question thought that the disjunctive "or" marked off *man* as the nominative to *worketh*, because the verb was in the singular. He therefore always made a pause to mark this, reading it thus: "The craft and subtlety of the devil; or *man* worketh against us," as if the craft and subtlety were wholly of the devil. Whereas indeed it should run thus: "The craft and subtlety (of the devil or man) worketh." This peculiarity is frequent in Shakespeare, and is not at all uncommon in the authorized version; the reader, therefore, must be prepared for this peculiarity. Some instances must be well known to our readers, others perhaps may

have been overlooked. "Where moth and rust *doth* corrupt" (S. Matthew vi. 19). "Now *abideth* faith, hope, charity, these three" (I. Cor. xiii. 13). "And so *was* James and John" (S. Luke v. 10). "Why *is* earth and ashes proud." "When distress and anguish *cometh* upon you." "The preparations of the heart in man, and the answer of the tongue *is* from the Lord." "Before man *is* life and death." Such are a few instances of that which only requires to be pointed out to be readily acknowledged.



XI.

HAVING gone through most of the hints about reading, which can well be grouped under various headings, we will now draw attention to some passages where a proper emphasis enables the hearer to understand with greater facility. First of all, we will instance some of our Blessed Lord's own sayings.

Take for example the sermon at Nazareth (S. Luke iv. 25-7). How rarely is this read so as to lead the hearers to realize why it was that the people became so angry. Let the reader, then, read it over beforehand, and he will see that the rage of the people arose from the same cause that gave rise to Jonah's anger, and made the mob at Jerusalem call out at S. Paul's speech, "Away with such a fellow from the earth, for it is not fit that he should live" (Acts xxii. 22). The Jews could not bear the thought that the mercy of GOD should be extended to the Gentiles: their cry was ever, "pour out Thine indignation upon the heathen, who have not known Thee, and upon the kingdoms that have not called upon Thy Name." Jonah tells us that this was the reason he fled towards Tarshish; that he did not wish to let the heathen know that God was a "gracious

God, and merciful, slow to anger, and repented of the evil." When the reader has realized this he has gained one important step. Then let him see if, by emphasizing certain words, he can present this idea more plainly before his hearers. The result will be, probably, that he will read as follows, the italics showing where emphasis would be placed:

"Of a truth I say unto you, many widows were in *Israel* in the days of Elias (when the heaven was shut up three years and six months, when great famine was throughout all the land); but unto *none* of them was Elias sent, save unto *Sarepta*, a city of *Sidon*, unto a woman that was a widow. And many lepers were in *Israel* in the time of E-li-se-us the prophet; and *none* of them was cleansed, saving Naaman the *Syrian*." The emphasis, thus placed, will contrast, in both cases, Israel with the heathen, and will show that in either case the prophet was accepted and conveyed grace and gifts of God to the heathen, to the exclusion of Israel. Then the hearers will understand why it is that we read at once, "And all they in the Synagogue, when they had heard these things, were filled with wrath."

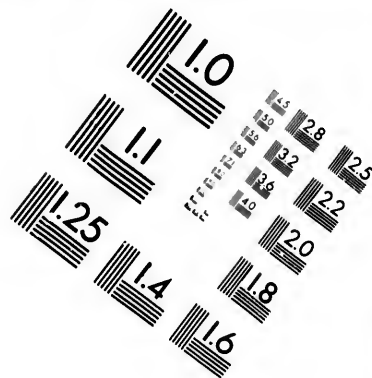
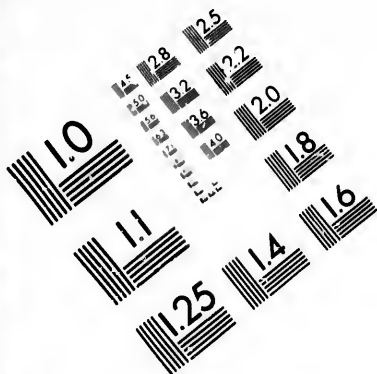
Or again: take that most beautiful and comforting parable of the prodigal son. The extreme love and forbearance of the father is greatly heightened by being contrasted with the sullen jealousy of the elder brother. We do not wish to speak of the interpretation of it all: how the elder brother represents the Jewish people, who were jealous and angry

at the favor shown to the heathen prodigals; but a little care in reading will throw brighter and keener light upon the love and long-suffering of God, as shadowed in the father of the prodigal (S. Luke xv. 29).

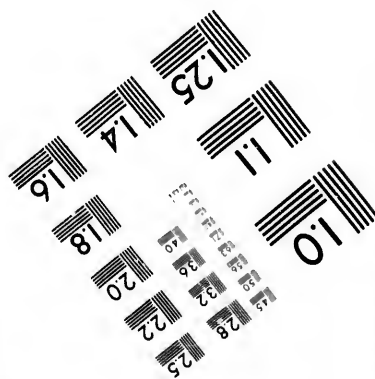
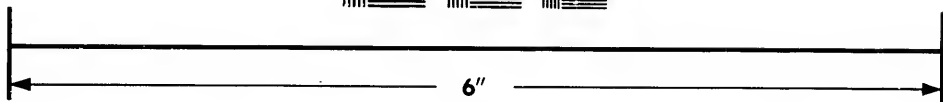
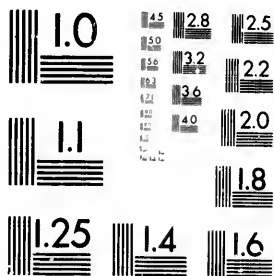
See, then, the sullen remonstrance of the elder brother: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest *me* a *kid*, that I might make merry with my friends; but as soon as *this thy son* [each word is full of bitterness, he will not acknowledge his brother] was come, which hath devoured thy living with harlots, thou hast killed for *him* the fatted *calf*." He complains that he never had so much as a worthless kid; but his disgraceful brother has at once not only a calf, but one that had been stall-fed for some great occasion. In contrast with this how soothing and encouraging to the penitent is the deep love for both sons which beams out in the glorious answer of the father:

"Son, *thou* art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for *this thy brother* [gentle rebuke couched in the same language as the bitter sneer of the brother] was dead, and is alive again; was lost and is found."

Next, let us see how a little emphasis will help the understanding of our Lord's address to Simon the Pharisee (S. Luke vii. 44): "I entered into *thine* house, thou gavest me no water for my feet;



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but *she* hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but *this* woman, since the time I came in, hath not ceased to kiss my feet. Mine *head* with oil thou didst not anoint; but *this* woman hath anointed my *feet* with ointment." Thus, the indifferent carelessness of the supercilious Pharisee is contrasted with the deep love of the penitent.

One verse from the Sermon on the Mount may be referred to, inasmuch as its continual use as an offertory sentence has familiarized it in a slightly different sense from that which it bears in its context. In S. Matthew v. 16, "Let your light *so* shine before men that they may see your good works," the word *so* really refers to what has gone before, and not to what is coming on. It is not, as most persons understand it, "*so* shine *that* men may see." The text, indeed, should not be taken out of its context, if the full sense is to be understood. The verse before gives the reason for *so*: "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light [shineth] to all that are in the house. In this manner let *your* light shine [*give light*, the word is the same in the original] before men, in order that they may see your good works." In reading the chapter, therefore, it is not very difficult to give the meaning; and we would recommend that verses 14, 15, 16 be read as one paragraph, so as to connect the meaning throughout, making a longer pause before

and after than at any full stop in the paragraph, and slightly altering the punctuation :

“Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house; let *your* light so shine before men; that they may see your good works, and glorify your Father which is in Heaven.”

When the sentence is read in the Offertory it is impossible to give the exact meaning, and if it was always important to give the exact meaning this sentence would have to be omitted. Indeed, as it is much more frequently read as an Offertory sentence, and as the erroneous meaning is the one which of necessity is more frequently presented to the minds of the faithful, it is almost a necessity that it be misunderstood, when it is read in its context. It would be a great advantage if in the Offertory it could be read as in the Revised Version, “Even so let *your* light,” or, “In this manner let *your* light shine.”

In the parable of the Pharisee and Publican (S. Luke xviii. 11) some readers have emphasized the continual recurrence of the I of the Pharisee; but this is not necessary. But *with himself* should be emphasized. Some have explained it as if it were *by himself*, as if he were a Separatist in his prayer as in his name; for Pharisee is the *Greek form* of the Hebrew word “Perushim,” Separatists. But this is hardly the meaning. It is rather that his prayer was murmured to himself, with himself as

its object. The exact rendering of the Greek would be "towards himself." GOD was not so much the object of his prayer as HIMSELF. The parable was spoken to warn them that "trusted *in themselves* that they were righteous." The Publican is utterly forgetful of *self* in the consciousness of his offended GOD: the Pharisee is satisfied with his self-complacent attitude of mind. In reading, therefore, it would be well to emphasize thus: "The Pharisee stood, and prayed thus *with himself*."

The series of sayings of our Blessed Lord at the mysterious Last Supper (recorded only by S. Jchn) are all of them so deeply wonderful that they should be read with the greatest care and attention. But if this is true of all the chapters, the last of them, S. John xvii., most especially requires care. It is the High-priestly prayer of our Blessed Lord just before He went out to offer Himself a sacrifice for the sins of the whole world. Readers of this chapter should read it over several times on their knees before they venture to read it in public. If it had been possible to omit the word *shall* in verse 20, it would have been an advantage, as it would represent the best reading of the original. In this prayer "the believers," "the faithful," were already regarded by our Blessed Lord as existing, and He prayed for them as eternally present to his mind: "Neither pray I for these alone, but for them also which *are believing* on Me through their word."

At the feet washing there is a passage to which attention may be drawn. The passage is the con-

versation between our Lord and S. Peter, which we will give, without comment, with the emphasis which seems best to us (S. John xiii. 6 sq.):

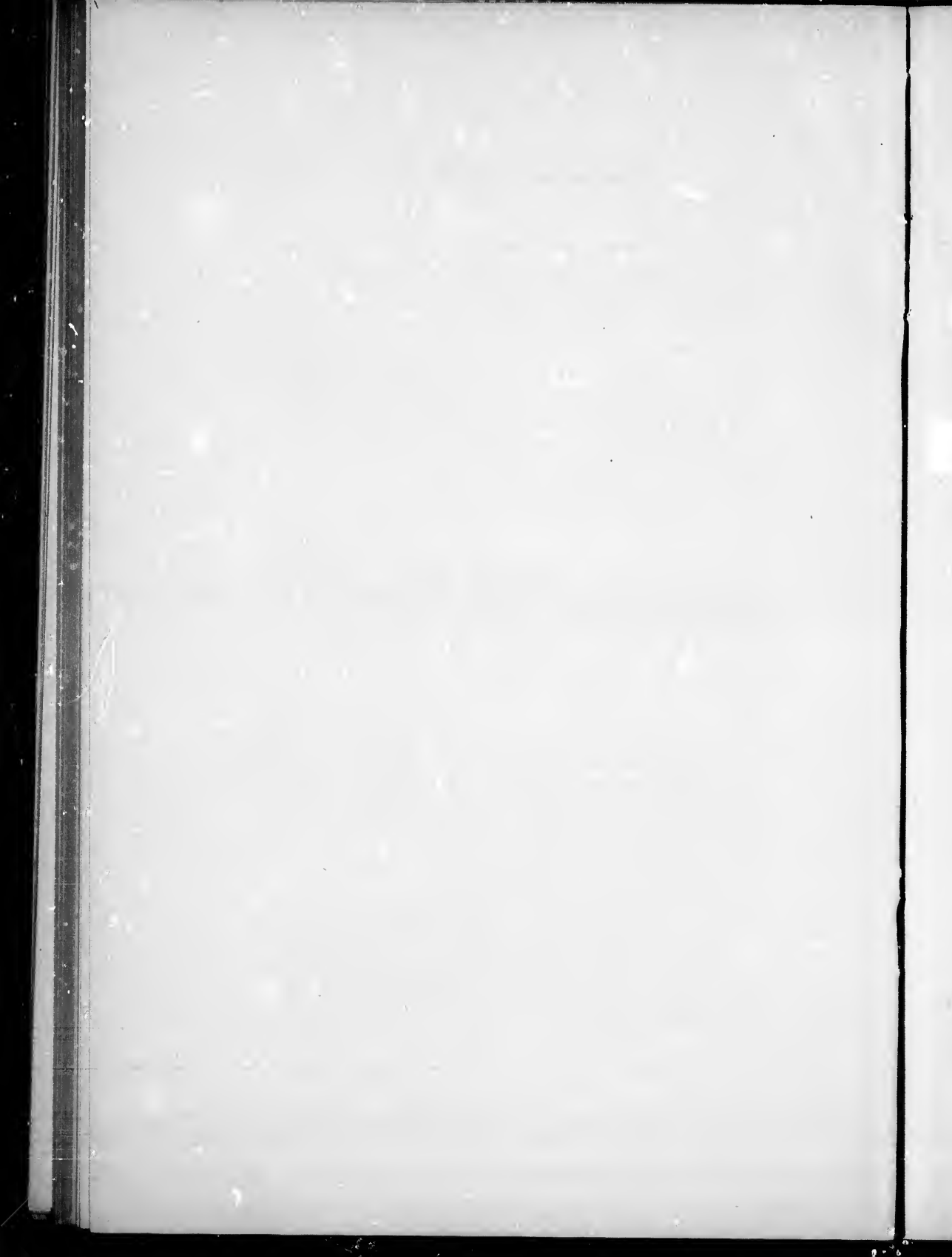
“Peter saith unto Him, Lord, dost *thou* wash *my* feet? Jesus answered and said unto him, What *I* do, *thou* knowest not now; but thou shalt *know* hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered Him, If I wash thee not then hast thou no part with me. Simon Peter saith, Lord, not my *feet* only, but also my hands and my head. Jesus saith to him, He that is *washed* [*i. e.*, has his whole body bathed] needeth not, save to wash his *feet*, but is clean every whit.”

Perhaps here one word may be said about the manner of giving out the lesson. The rubric is quite clear, and is as suitable to the “Revised Lectionary,” as it is called, as it was to the old Table of Lessons. “Here beginneth such a Chapter, *or* Verse of such a chapter of such a Book.” This is clear enough.

But it is somewhat important to call attention to the real names of the Books of the Bible: as it is quite impossible to say what mistakes will not be made. The following (will it be believed?) startling inaccuracies are vouched for:

- “The Book of the Prophet *Barouche*” (Baruch).
- “The first Epistle of Paul to Peter.”
- “The Epistle according to St. James.”
- “The first Epistle of General St. John.”
- “The Gospel according to Isaiah.”

The last is no doubt perfectly true, but it is unusual, and must have puzzled the faithful laity who were present.



XII.

AS we draw near the end of these papers, we would express a hope that something that has been written may have led some to think more highly of the privilege of reading GOD'S WORD in public, or indeed in private. Each reader should do all in his power to understand the passage or the chapter himself first, and then so to read it as to enable others to understand it. Some people seem to think that any one can read the Bible, and that little experience or knowledge is required for the purpose. The result is somewhat sad at times, as when a man read that the Tabernacle was covered with "beggars' skins," instead of *badger*, saying that in the enlightened days of Moses they would not tolerate such fellows, and that if any one of the beggars he knew had existed in Moses' days they would have stretched him on a pole and skinned him.*

But without descending to the rubbish that some are content to call expounding Scripture, there are plenty of mistakes made by readers who are generally careful, and to a few more of these we will draw attention in this concluding paper.

* This is reported to have been said by a local preacher in the United States.

A somewhat common mistake is made in Acts x. 3: "He saw in a vision evidently about the ninth hour of the day." Many readers make a pause after vision, and say, "evidently about the ninth hour of the day," which is nonsense. How could it be *evident* that it was three o'clock in the afternoon? This, no doubt, was one hour of prayer, and the pious centurion was then praying. But the word *evidently* applies wholly to the character of his vision. The vision was external to himself, manifest and clear; there was no possibility of error in the matter; there was no room for mistake. The pause, therefore, should be made after *evidently*, with a little stress upon the word: "He saw in a vision *evidently* (about the ninth hour of the day), an angel," etc., the words with the parenthesis being read in a lower tone of voice, as we have already suggested, so as to keep the attention of the hearers fixed on the main subject of the sentence. The Revised Version removes the ambiguity by translating, "He saw in a vision *openly*."

Another mistake or a misplaced pause may be heard sometimes in S. Luke xiv. 9, where we have heard a reader stumble, and go back to read it so as to make sense: "He that bade thee and him come and say to thee." We have heard this read with a pause after come, as if it were, "he bade thee come." But it is not so; the word *bade* (to be pronounced, by the bye, as if there were no *e* at the end, *bad*) here means *invited*, and nothing else: "He that

invited thee and him," the master of the feast. The pause should therefore be placed after him: "He, that bade thee and him, come and say to thee." The passage occurs in the Gospel for the 17th Sunday after Trinity.

A similar mistake may too often be heard when the Epistle for Trinity Sunday is read (Rev. iv. 11): "For thy pleasure they are and were created." Here there is frequently a pause placed after *were*, while *are* and *were* are both emphasized: "they *are* and *were*, created." The only meaning which this can give is that all things not only *are* created for the pleasure of the Almighty, but that were in former times created for this purpose. This would be needless repetition, and it certainly does not represent the meaning of the passage, which should be read thus: "For Thy pleasure they *are*, and were *created*," that is, for Thy pleasure they still exist, for thy pleasure they were originally called into existence.

Sometimes, however, it seems quite impossible to give the true meaning by any true emphasis of reading. Take, for example, the words, "purging all meats" (S. Mark vii. 19). In order to give the true meaning of this we must introduce some such words as "This he said." The meaning would seem to be that the Lord by His saying abolished all distinction of meats, making them all clean, the word *purging*, or cleansing, being here taken in the same sense as in Acts x. 15: "What God hath

cleansed, that call not thou common." The only way to read the passage is to make a somewhat long pause, and then to say "purging all meats." This will draw attention to the true meaning: that these words are not part of our Lord's words, but are an explanation of the evangelist. The Revisers have grappled with the difficulty in the way we have suggested: "This he said, making all meats clean."

In S. Mark ii. 15 it would be well to emphasize "*his* house," in order to lead the hearers to understand that it was in the house of Levi (afterwards S. Matthew) that our Lord sat at meat. They would then understand the better how natural it was that "many publicans and sinners sat also with Jesus and His disciples."

In S. Luke's account of the institution of the Blessed Sacrament of the Lord's Supper (S. Luke xxii. 19) care should be taken to lay a little stress on the article *the* in verse 20: "Likewise also *the* Cup after Supper." This was the institution of the Chalice. In verse 17 there is no article in the original Greek; it should therefore, in accuracy, be (what the Revisers have) *a cup*, and not *the cup*. The only way to mark the distinction between an ordinary cup of wine and the Chalice of the Sacrament is to mark the second cup with some emphasis such as we have suggested: "Likewise *the* Cup after Supper."

This leads to the suggestion of care in reading the account of the institution as given by S. Matthew,

“Drink ye all of it” (S. Matthew xxvi. 27). This is sometimes so read as if “all of it” was to be consumed. But the *all* belongs to ye, “Drink ye all,” and the “of it” is one use of the preposition *of*, to which we have referred before, meaning “from.” A pause or stop, therefore, should be made after *all*: “Drink ye all, of it.” It is certainly very remarkable how that, in view of the present denial of the Cup to the laity by the Roman Church, the Evangelists should be so careful to emphasize the fact that *all* drank of it, a fact not mentioned when the species of bread is spoken of. S. Matthew records the special command of the Lord, “Drink ye all, of it.” S. Mark says, “And they all drank of it” (S. Mark xiv. 23).

In reading S. Luke xxiii. 32, there is with many a reverential feeling that they, at least, will not couple our Blessed Lord with convicted malefactors; many, therefore, read, “There were also two other (malefactors), led with him to be put to death.” While we may deeply sympathize with this feeling, we must say that such punctuation is not justified by the original; and, therefore, to adopt it is practically to condemn the Scriptures, and to be wise above that which is written. The really pious and reverent reader will see at once a literal fulfilment of Isaiah’s prophecy, under inspiration, “He was numbered with the transgressors,” and will not hesitate to read what the Evangelist wrote: “There were also two other malefactors.” The stop inserted in some editions is quite unauthorized. It will rather deepen the

humiliation of the reader who, while he shrinks with abhorrence from reckoning his Saviour with sinners at all, yet recognizes what the sin of each sinner has done: "numbered Him with the transgressors."

A very difficult passage to read properly is to be found in S. Lukc xxiv. 18. The best way would seem to read with emphasis as follows: "Art *thou only* a stranger in Jerusalem, and hast not heard?" The usual emphasis on *stranger* seems to be erroneous.

It is not easy in reading to render the meaning of Acts ii. 24 apparent to all intelligent hearers: "Having loosed the pains of death." Death is here personified, and is represented as a woman in travail with child; when the child is born and has life, then the pains of labour are loosed and have an end. It is impossible that the pains be protracted beyond a certain time (Hosea xiii. 13), otherwise double death would ensue. This is the meaning of the passage; but how this is to be represented in reading had better be decided by each reader. We cannot give advice in the question.

In Titus iii. 4 it is well perhaps to place a pause after *kindness*, and another after *man*, so as to show that "love toward man" is one word. It would be, "the kindness and philanthropy of GOD our Saviour." Some wrongly place a comma after the word *God*, and read thus: "The kindness, and love of GOD, toward man." But it is not "kindness toward man," but "love toward man." Read, therefore, thus: "When the kindness, and love of God our Saviour towards man, appeared." The Revisers suggest a

way out of the difficulty, thus: "The kindness of God our Saviour, and His love toward man."

In Acts xiii. 27 a false accent is often given, thus: "They have fulfilled *them* in condemning *Him*." Probably the readers have been misled by supposing that the italics in the Authorized Version imply emphasis. The contrary, however, is the case. The words are of such little importance that the Greek omits them altogether, and this is made known by the italics. No stress at all should be laid upon these words. What slight emphasis is given should be reserved for *fulfilled* and *condemning*: "They have *fulfilled* them in *condemning* him."

A mistaken pause is sometimes made in Heb. i. 4: "He that hath by inheritance, obtained a more excellent Name." The real meaning is given in the Revised Version: "he hath inherited." The words "hath by inheritance obtained" represent one word only in Greek, and should be pronounced without pause to let this be remarked.

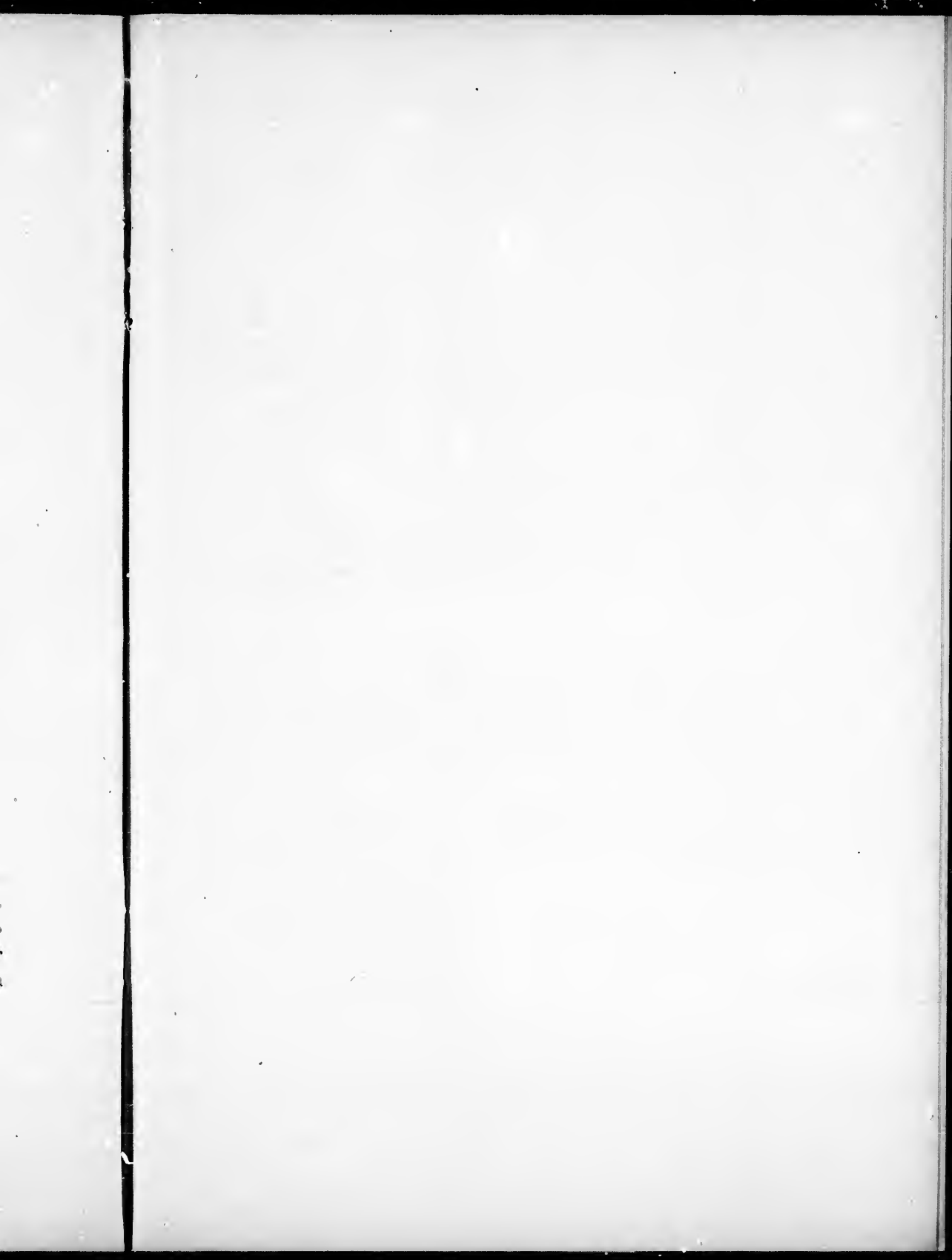
In the sixth verse the Revisers have voted to read, "when he again bringeth in the first-born," as if it was not until the Resurrection that the angels were to worship the Lord. But there seems to be no reference to any previous "bringing in;" and while the Revisers have sanctioned a beautiful idea, there is no necessity for altering the present reading of the Authorized Version. The exact translation of the Greek might be, "And when, again, he bringeth."

In Heb. iii. 5, 6, emphasis should be placed on *Moses* and *Christ*, who are contrasted in the two verses.

The fourth chapter of the Epistle to the Hebrews is difficult to read properly, and the reader should be careful. The Authorized Version has too literally rendered the Greek, "If they shall enter into my rest" (verses 3, 5), which is the literal rendering of a Hebrew idiom which means "they shall not enter." The full Hebrew phrase is found elsewhere: "The Lord do so to me and more also if I taste bread, or aught else, until the sun be down" (II. Sam. iii. 35). That is a strong oath, "I will not taste bread." The same construction in Hebrew and Greek is to be found in I. Sam. iii. 14, xxviii. 10, II. Sam. xi. 11, etc.

In verse 7, "*To-day*" must be emphasized. But the whole argument to prove that there is a rest in the future for the people of GOD is so close that we have not space here, at the end of a series of papers, to dwell upon it, and must only commend it to the care of all intelligent readers.

We have now come to an end of our hints and examples; and if one congregation has been able to benefit by a more careful rendering of GOD'S Word; or one reader in public or private has been led to take greater care in presenting the meaning of GOD'S Word to the hearers; if one person has been led to think more of some one passage in GOD'S Word, our labour (which has not been slight) has not been in vain.





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